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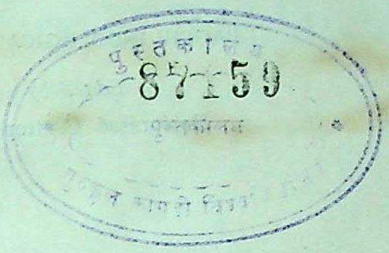

A DICTIONARY OF BUDDHISM

Indian and South-East Asian

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BAGCHI INDOLOGICAL SERIES

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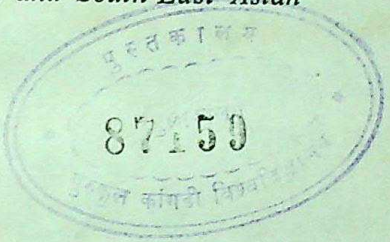
BAGCHI INDOLOGICAL SERIES 2

A Dictionary of Buddhism

Indian and South-East Asian



Trevor Ling

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PREFACE

The material presented here was my contribution to the late Professor S.G.F. Brandon's *Dictionary of Comparative Religion*, published by Weidenfeld and Nicholson in London. I am indebted to Professor Brandon's widow and to Messrs Weidenfeld and Nicholson for their kind permisson to reproduce the material here.

In the present form this *Dictionary of Buddhism* is the result of discussion with Dr. Rita Gupta of Northeastern Hills University, who suggested that its publication in India would provide a convenient manual for students of Buddhism. These could be either students following university courses in Philosophy and Religion, or the potentially larger number of those among whom today a serious interest in Buddhism has been engendered and who wish to make a personal study of this important aspect of India's history and culture and intellectual life.

The present work is limited to the author's area of competence, that is to the Buddhism of India and South-East Asia. Brief references are made to some developments of Indian Buddhism in China, Japan and Tibet, but for any further study of these aspects of the subject the reader will need to consult more specialised work.

Visvabharati
Santiniketan
January 1978.

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How to use this book as a Manual or Buddhism

Although the arrangement of the material presented here is in the form of a dictionary, it can also be used as a manual, and read in a consecutive and systematic way.

The reader who wishes to use it thus may begin with the entry entitled 'Buddhism, General Survey'. In the course of reading this he will be directed to other entries, at appropriate points ; for example, 'Buddha', 'Sakya tribe', 'Buddha-Gaya' 'Dhamma', and so on. Similarly, having turned to these items he will be directed to other entries which will amplify particular points, as for example, in the entry on 'Dukkha' etc. Again, in the general Survey, having been referred to the entry on 'Burma', and having read that, he will be further directed to 'Abhidhamma', 'Pagoda', and so on. In this way, it is hoped, he will be enabled to gain a comprehensive, introductory view of the main features of Buddhism in India and South-East Asia.

—T. L.

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Abhidhamma (Pali) ; **Abhidharma** (Skt.) Thematic arrangement and logical development of Buddha's teaching. Whereas the doc. of Buddha contained in→*Sutta-Piṭaka* is discursive (in form of parables, anecdotes, metaphors, etc.), and refers to persons and places, the A. is entirely abstract, precise and impersonal. The beginning of schematization of ideas is found in→*Aṅguttara-Nikāya*, part of *Sutta-Piṭaka*, and prob. repr. an early form of A. Such lists of topics for mnemonic or catechetical purposes known as *mātikā* were used by monks in earliest period ; from these developed the A. The A. is concerned mainly with analysis of psychical or mental phenomena and their inter-relationships. The many poss. different states of consciousness are described and their mental and moral constituent elements enumerated, being classified acc. to their capacity to produce wholesome or unwholesome→*karma*. These elements or *dhammas* are regarded as always being in state of interdependence with other *dhammas* within vast relational net. The study of A. requires considerable application, powers of memory, and perseverence, and is trad. the occupation of monks. It is intensively studied at certain monasteries. A. is spec. assoc. with the→Theravāda. Burma has long reputation for A. studies. Strong interest in A. has developed in Ceylon also in mod. times, partly stimulated by European converts. (→*Abhidhamma-Piṭaka*).

Nyanaponika, *Abhidhamma Studies* (1949) ; H. V. Guenther, *Philosophy and Psychology in the Abhidharma* (1957) ; Lama Anagarika Govinda, *The Psychological Attitude of Early Buddhist Philosophy* (1961) ; W. F. Jayasuriya, *The Psychology and Philosophy of Buddhism* (1963).

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Abhidharma-Kośa An import. treatise of→*Sarvāstivādin* sch. ; attr. to→Vasubandhu. A. K. consists of two parts : *A. K.-Kārikā*, a collection of 600 verses, and *A. K.-Bhāṣya*, a prose commentary on these verses. The whole forms a compendium of the→*Abhidharma* of the Sarvāstivāda, and is arranged under nine heads : elements (*dhātu*) ; faculties (*indriya*) ; world (*loka*, i.e., forms of existence and varieties of living beings) ; action (*karma*) ; proclivities or inclinations (*anuśaya*) ; stages in removal of defilement (*pudgala-mārga*) ; types of knowledge (*jñāna*) ; types of meditation (*samādhi*) ; lastly, an exam. of theories of the 'person' (*pudgala-viniścaya*). This last section is an independent treatise intended to refute in partic. idea of individual→*ātman*, advocated by Brahman philosophers and by the Buddh. Vatsīputrīyas, a sect who affirmed reality of individual *pudgala*, or person (Pudgalavādins). In monasteries in India, in time of→I-Tsing, the A. K. was used as intro. to study of Buddh. thought. While it is a compendium of Sarvāstivādin Abh. doc. (as the→Abhidhammatha-saṅgaha is of→Theravādin), A. K. offers also an interpretation recognised as moving in direction of the→Sautrāntikas, and thus towards→Mahāyāna Buddhism. It was an import. instrument of propagation of Buddhism in China, and produced much commentarial literature. The text of A. K. is in Skt., the original of which was lost in India : it has been preserved in Chinese and Tibetan trans. From Chinese versions a French trans. was made by L. de la Vallée Poussin (6 vols., Paris, 1923-31). In 1934 and 1936 a Skt. version was discovered in Tibetan monasteries by Indian scholar Rahula Sankrityayana. Text of *Kārikā* portion was pub. by V. V. Gokhale (*The Text of the Abhidharmakośa-kārikā of Vasubandhu, JBRAS*, vol. 22).

Abhidharma-Piṭaka (Sarvāstivādin) A-P. of the→Sarvāstivādin school differs completely from→*Abhidhamma-Piṭaka* of Thv. in names of books it contains, although some of subject-matter coincides. The seven books of this school's A-P. are : (1) *Saṅgīti-pariyāya-pāda ;* (2) *Dharmaskandha ;* (3) *Dhātu-kāya-pāda ;* (4) *Prajñapti-pāda ;* (5) *Vijñāna-pāda ;* (6) *Pra-*

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karaṇa-pāda ; (7) *Jñānoprasthāna.* Of these the closest in content to a Thv. Abh. text is (2), which has chapters coinciding with 14 of the 18 chapters of the Thv. *Vibhaṅga.* Whereas language of Thv. A-P. is Pali, that of the Sarvāstivādins was Skt. ; but now is preserved in Chinese and Tibetan trans. only.

Abhidharma-Piṭaka (Theravādin) Third section of Pali canonical scriptures, or→*Tri-piṭaka.* Preserved by Thvs. of S. E. Asia, this is one of two extant collections of Abh. texts. The other is that of the→Sarvāstivādins. Thv. A-P. consists of seven books : (1) *Dhammasaṅgani* (enumeration of *dhammas,* or entities) ; (2) *Vibhaṅga* (the treatises) ; (3) *Dhātu-kathā* (discussion about *dhātus,* or elements) ; (4) *Puggala-paññatti* categories of individuals) ; (5) *Kathā-Vatthu* (areas of dispute, or points of controversy) : (6) *Yamaka* (the pairs) ; and (7) *Patthāna* (causality). Of these (1) and (7) are together said to present quintessence of Abh. (1) follows the analytical method of reducing all phenomena to ultimate constituent entities or *dhammas* ; while (7) is concerned with synthesis, or causal relationships which exist between *dhammas* in actual human existence, which are not necessarily the same as 'common-sense' relationships which appear on surface of life. (2) is a collection of 18 treatises, each of which deals with some fundamental category of B. analysis : the 5→*khandhas,* the 12→*āyatanas,* the 18→*dhātus,* the→4 noble truths, etc. (3) comprises hundreds of questions and answers rel. to the *khandhas, āyatanas* and *dhātus.* (4) is smallest of books of A-P. and differs from other works in dealing with a popular or 'common-sense' concept, that of the 'individual', a concept not regarded as valid or even helpful in B. thought gen. (→ Anatta) ; the main body of work consists of enumeration and brief definition of over 300 different human types. (5) deals with controversies which had arisen among Buddhists by about mid. of 3rd cent. BC, e.g., whether in any absolute sense a human individual (*puggala*) could be said to exist, each question being followed by the unorthodox answer and its refutation ; the book is trad. attr. to Thera Moggalipputta-

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Tissa, who is said to have recited it at 3rd Buddh. Council held at→Pāṭaliputra in time of→Ashoka. (6) is a work on logic, in so far as it consists of Abh. propositions, each of which is examined in its reverse form. Since Thv. and Sarvāstivādin A-Ps. differ in list of books which each contains, the compiling of the A-P. was, in each case, prob. carried out after separation of these 2 schools, *c.* 300 BC, since the Vinaya and Sutta Ps. of the 2 schools are the same.→*Abhidharma-Piṭaka* (Sarvāstivādin). Nyanatiloka Mahathera, *Guide through the Abhidhamma-Piṭaka* (1957).

Abhidhammika Buddh. monk who is specialist in study of→*Abhidhamma*. This does not mean that he is unacquainted or unconcerned with the other two→Piṭakas of Buddh. canon, but that he has specially mastered the *Abh.* The Buddha is described in→*Atthasālinī* as first A. ; this is an anachronism since development of→*Abh. Piṭaka* took place some time after Buddha's decease. In anc. Buddhism, A.s were among→Theravādins held in higher esteem than other monks. The Chinese Buddh. pilgrim Fa-hsien mentions a→*stūpa* built in honour of the *Abh.* at which A.s performed devotions on Buddh. holy days.

Abhidhammattha-Saṅgaha Compendium (*saṅgaha*) of meaning (*attha*) of→*Abhidhamma.*→Theravāda B. work of 12th cent. by→Anuruddha. Has been and still is most widely used primer and handbook for Abh. study in Thv. countries. Since material is presented in extremely condensed form, it has produced crop of commentaries espec. in Burma and Ceylon. Was trans. into English by S. Z. Aung of Burma and ed. by Mrs. Rhys Davids as *Compendium of Philosophy* (1910, 1956).

Abhiññā Supernatural knowledge or insight, accord. to Buddh. thought, possessed by Buddha and by those who have reached advanced stage of spiritual development. It is super-natural in so far as not characteristic of generality of men, but only of those who have transcended certain ordinary human limitations. Is mentioned in Buddh. scriptures as seventh in series of

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nine results of apprehension of→4 holy truths ; its position in series indic. its importance, the eighth and ninth being enlightenment and *nibbāna* (D. III. XXIX). Is frequently attr. to Buddha in Pali scriptures ; by his A. or insight, Buddha has knowledge of realities not immediately apparent to ordinary men. He 'knows the universe, with its *devas*, with→Māra, with Brahmā, the whole creation, with recluse and *brahman*, the world of men and *devas*, by his own *abhiññā* he knows'. (D. I. 87 etc.) T. O. Ling, *Buddhism and the Mythology of Evil* (1962), pp. 68, 96, etc.

Abortion Act of A., i.e. terminating life of a foetus, is explicitly mentioned in canonical scriptures, in the→*Vinaya-Piṭaka*, as a grave offence. If A. is brought about by Buddh. monk, or if he is in any way a party to the procuring of an A., by offering advice as to the method, or supplying abortive medicine, penalty is expulsion from monkhood. This is in accord. with Buddh. view that destruction of life is a moral transgression.

Absolute In Pali Buddh., nearest approach to West. philosophical notion of the A. is that which is ref. to in canon as the unconditioned (*asaṇkhata*). Certain other negative adjectives also are used in this connection : not-born (*ajātam*), not-become (*abhūtam*), and not-made (*akatam*). Thus the Buddha is repr. as saying, 'Monks, there is that which is not-born, not-become, not-made and unconditioned. If this not-born, not-become, not-made and unconditioned were not, then there would be apparent no release from that which is born, become, made and conditioned.' (*Udāna*, VIII : 3) Since it is to→*nibbāna* that adj. 'unconditioned' is applied elsewhere (AN I : 152 ; SN IV : 359 etc.), it may be assumed that it is *nibbāna* which is to be understood as the A. in Pali Buddh.

In Mhy. Buddh. it is the universal 'void' or→*śūnyatā*, which becomes the A, espec. as repr. in→Nāgārjuna's doc. In the further development, or poss. synthesis, repr. by Asaṅga's→ Yogācāra system of thought, it was the→*ālayavijñāna*, the abode of consciousness, which repr. the A. In all these cases,

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the A., however represented, was identified with goal of Buddh. relig. life.

Ācārya (Skt.) ; **Ācariya (Pali)** In Buddhism the teacher or instructor (*ācārya*) plays an indispensable role. As it has existed historically, Buddhism has always involved social relationship, even when this is at minimum level of teacher and pupil : the 'solo' Buddh. is a rare exception. *Ācārya* is one of 2 main types of teacher ; other is *upādhyāya* (Skt.), or *upajjhāya* (Pali.) Orig. A. was teacher of→*dhamma* or doctrine, while *upajjhāya* was moral preceptor, whose function it was to encourage and correct learner-monk. A. was thus custodian of Buddh. viewpoint of trad. doc., and it was his responsibility to ensure its preservation and accurate transmission. In early period, the role of *upajjhāya* was regarded as more import. ; this reflected primary importance within the Buddh. community of moral discipline. When transmission of essential Buddh. teaching became more difficult by reason of unsettled conditions of times, role of A. was regarded as having an importance equal to that of *upajjhāya*. When→Buddhaghoṣa's *Visuddhimagga* was composed, role of A. had become even more import. than that of *upajjhāya* (*Vis.* 81, etc.).

Relationship between A. as teacher and junior monk as pupil, or *antevāsika*, was similar to that expected between father and son, i.e., one of reciprocal confidence and respect.

Access-concentration (*Upacāra Samādhi*) a stage of meditation in which concentration on a moral object has reached the degree that proceeds entrance into state of absorption, or→ *jhāna* (→Samādhi)

Ādi-Buddha Term used in→Mhy. espec. in Nepal and Tibet, for the 'primordial Buddha', the Buddha without beginning. Necessity for such concept arises within context of developments in Mhy. Buddhism, where, as Snellgrove comments, the term A.-B. 'serves to distinguish the basic idea of Buddhahood from secondary Buddha-forms'. Since the term is found in Java

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as well as Nepal and Tibet, it is considered that it may have originated in the Mhy. of Bengal and thence have spread to both these regions. It was in connection with esoteric, – Tantric Buddhism, that concept was first developed ; although embryo of concept can be found in earlier Buddh. thought. When notion of a plurality of Buddhas had developed in Tantric Buddhism, where there is belief in 5 Buddhas, thought of as different co-existent forms of one principle rather than (as in earlier Buddh. thought) forming an hist. succession, this led in turn to re-emphasis on one original Buddha who is central principle of Buddha-hood. It is this conception which receives name A.-B. The term *Svayambhū* (self-existent) is used synonym for A.-B. It has been suggested that this constitutes an approach to concept of a creator god, in that the A.-B. alone is held to be self-existent. Creative activity is not, however, a characteristic of A.-B. ; he is not thought of as creating the five Buddhas, ibut as constituting their central principle. Other names by which A.-B. is known in Nepal support this view of the matter : *Ādinātha*, or 'first protector' and *Svayambhūlokanātha*, or 'self-existent protector of the world' ; i.e., A.-B. is most characteristically *nātha*, 'protector' rather than primeval creator-god. Linking of A.-B. and *Ādinātha* may mean that for lay people A.-B. is assimilated to Hindu Shiva (since *Ādinātha* is title of Shiva) ; but this still does not imply that A.-B. is thought of as a creator.

Earliest evidence of concept of A.-B. is found in the *Nāmasaṅgīti*, a book dating poss. to 7th cent. CE, in which bodhisattva→*Mañjuśrī* is ref. to as A.-B.

Eliot, (*Hinduism and Buddhism*, III, 387) suggests that A.-B. concept developed as Buddh. Asia's attempt to come to terms with Islamic monotheism, and to show that monotheism was already contained in Buddh. thought.

D. Snellgrove, *Buddhist Himalaya* (1957) ; C. Eliot, *Hinduism and Buddhism* (1921, repr. 1957).

Adultery Adultery is mentioned in Buddh. texts as one of number of forms of similar sexual misconduct. Thus, a monk

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who is guilty of A. is to be excommunicated from Order ; but this is so in any case of sexual intercourse in which a monk is wilfully involved, irrespective of whether woman is married or not. For laymen sexual intercourse is forbidden with any woman who is under any form of protection—whether that of parents, or guardians, or husband. However, in one of oldest texts, the→*Sutta Nipāta*, sexual intercourse with other men's wives is repr. as the most grave in series of examples of misconduct (*SN.* 106-8). It is also regarded as serious cause of evil→*karma*, the effects of which would persist beyond present life and bring series retribution (S. II : 259).

Afghanistan (Buddhism) in. Area known today as Afghanistan was formerly known by such names as Gandhāra, Kandahar, and Balkh. By beginning of Christ. era this was strongly Buddh. area : Archaeological research in 20th cent. has demonstrated existence of a flourishing Buddh. culture which began to decline in 7th cent. CE ; it had virtually ended by beginning of 10th cent., when Islam finally displaced it. (→Gandhāra).

Āgama A title used in Mahāyāna Buddhism for collection of scripture, roughly equivalent to term→*Nikāya* in Pali. There are 4 *Āgamas* in the Skt. canon, as there are 4 *Nikāyas* in→ Pali canon. The names of 4 Skt. A.s are : *Dīrghāgama*, *Madhyamāgama*, *Saṃyuktāgama*, *Ekottarikāgama*. As in Pali canon, these together constitute one of the three divisions of the→*Tri-piṭaka*, namely, the *Sūtra-piṭaka*. Different schools had their own A.s, and in 7th cent. CE there existed seven different collections. There is, now, no complete orig. Skt. Ā. text extant ; they exist, however, in Chinese trans.

Ajantā An anc. monastic site in Aurangabad dist. Bombay state, India. Neglected and forgotten for more than a thousand years, it was rediscovered in 1819. The monastic dwelling halls (→*vihāra*) and shrine rooms (*chaitya*) are in form of caves, hewn from rock of valley-side to similate wooden buildings of early Buddh. period ; there are 30 altogether. The shrine

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rooms contain, as central feature, a sacred relic-mound or—*stūpa*. Many of caves are decorated with paintings on walls, pillars and ceilings. In some there are also inscriptions in early Brāhmi script of 2nd cent. BC. Other of the paintings and inscriptions are of 5th-6th cents. CE. The scenes depicted illustrate stories of former lives of the Buddha, i.e. the→*Jātakas*. They thus deal with palace and court life, kings, queens and princesses ; rural scenes which incl. wide range of animal and bird life--buffaloes, bulls, horses, elephants, lions, swans, geese, etc. ; processions, dances, musicians, lovers—in fact an acutely observed panorama of Indian life in pre- and early Christ. era. There is also considerable sculptural work, a feature of which is the intense portrayal of human emotions. Besides illustrating the *Jātakas*, many of the most magnificent paintings and sculptures deal with life of historical Buddha. as it is known from the *suttas* : the prince Siddhārtha confronted by the three signs of old age, disease and death ; the temptation by→*Māra* ; and various other incidents of his life, together with final scene, the→*parinirvāṇa*. The murals of A. are of importance to art historian, since development of styles over period of 1,000 years can be traced here.

Benjamin Rowland, *The Art and Architecture of India* (1959) ; Sukumar Dutt, *Buddhist Monks and Monasteries of India* (1962).

Ajātasattu King mentioned in Pali Buddh. scriptures, who reigned over the kingdom of→Magadha during last 8 years of the Buddha's life, and for 24 years after that. His name means 'enemy (*sattu*) while still unborn (*ajāta*)'. This is said to ref. to ante-natal desire of his mother to drink blood from her husband's knee, interpreted by astrologers to mean that the child she was bearing would kill his father→Bimbisāra, and seize the kingdom. An alternative explanation of name is 'he against who there has arisen no foe'. A. is repr. as having been ambitious prince who could not wait for his father's death to inherit the kingdom, plotted to murder him. In this he had cooperation of→Devadatta, the Buddha's cousin, who through vain self-conceit wished to oust Buddha

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and become leader of the Saṅgha. Bimbisāra was a supporter of Buddha., hence a double plot was formed : Devadatta was to murder Buddha, while A. murdered his father King Bimbisāra. The plot was discovered ; Bimbisāra pardoned his son and abdicated in his favour. However, A., unsafe while his father was still alive, imprisoned him and starved him to death. One visit of A. to Buddha is recorded : the king recounts that he has visited six other ascetics and outlines their various doctrines ; he then asks Buddha. concerning his doc. and its advantages, Buddha expounds to him advantages of the ascetic life (*Sāmaññaphala Sutta*). One further connection between A. and Buddha. is of importance. His ambition as ruler led him to plan attack on the territory of the Vajjian confederacy of tribes ; in connection with this he sent Vassakara, his Brahmin chief minister, to obtain Buddha's view on his chances of success. His reply concerning security of the→*Vajjis* is occasion for an import. piece of Buddh. teaching on virtues of democratic confederacy in general, and the Saṅgha's role as preserver of this form of organisation, which at that time was fast disappearing before advancing autocratic monarchy, such as that of A. (*Mahāparinibbāna Su.*). While there is no further evidence of any continued interest on the part of A. in teaching of Buddha, the trad. records that after Buddha's death, A. obtained share of his ashes and erected a *stūpa* over them in Rājagaha. (*Mahāparinibbāna Su*, pp. 164-6). Acc. to the→*Mahāvastu*, A. was then approached by members of the Saṅgha, who were planning a gen. council for reciting of entire teaching of Buddha, for the king's assistance. This was readily given, acc. to this Skt. source : the king ordered an enormous hall to be built, 'like the assembly-hall of the gods', imposingly furnished with lofty seats for president and reciting monk. Acc. to trad., the Council of Rājagaha was then held, under patronage of king, and lasted seven months (→Councils). Nevertheless, acc. to a Thv. recorded by→Buddhaghoṣa, A.'s evil deeds caused him to be reborn in hell, where he was to suffer torment for 60,000 years before rebirth as a→*paccekabuddha*.

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Malalasekera, DPPN, '*Ajātasattu*'; *Sacred Books of the Buddhists*, vol. II (1899), pp. 56ff.; *S.B.E.*, vol. II. pp. 131-4; vol. 19, p. 248; vol. 20, pp. 233-8, 241-3, 377; vol. 21, p. 6; vol. 22, pp. XIV ff.; vol. 49 (II), pp. 161-4.

Alcohol One of the 5 moral rules (→Morality) binding upon all Buddhists, monks and lay people, is the requirement to abstain from all intoxicating liquor; this incl. intoxicants and drugs of all kinds, whether made from grain, fruit, sugar, yeast or in any other way. The precept here, as in other four cases, takes form of voluntary vow of abstinence: 'I take upon me the vow to abstain from taking intoxicants and drugs such as wine, liquor, etc. since they lead to moral carelessness'.

Almsgiving→Dāna.

Alobha (Pali) 'Greedlessness': one of the three wholesome roots, or morally conditioning factors (→*mūla*), which produce good→*karma*.

Amarapura Amarapura is one of the three major communities (*nikāya*) of Buddh. monkhood in → Ceylon. It takes its name from city of Amarapura, in Burma. In late 18th cent. it became difficult for Sinhalese who were not of the *goigama* caste (→ Caste, Buddh. Attitude) to obtain higher ordination (*upasampadā*) (→ Ordination, Buddh.), owing to restrictive decree made by the king of Kandy, Kīrti Shrī Rājasiṃha. In 1799, Naṇavimalatissa, a monk of the *salāgama* caste, together with five novices left Ceylon and in 1802 reached Amarapura, the Burmese capital, where they were received by Buddhist king, Bodawpaya, and given higher ordination by a Burmese *mahāthera*. Together with some Burmese monks, they returned to Ceylon and were able to give higher ordination to Sinhalese novices not of the *goigama* caste. From this beginning has grown present A. community of monkhood, divided into 18 sub-communities, numbering in 1959 more than 3,000 monks (Buddha Sāsana Commission Report, Government of Ceylon, 1959).

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Amarāvatī Anc. city of S. India, once a great centre of Buddh. culture, now small village on S. bank of R. Krishna (Kistna), about 80 miles from coast. The city was the east. capital of the Sātavāhana rulers and was known as Dhānyakaṭaka ; the name A., 'habitation of the immortals', seems to have been acquired in Buddh. times : its importance of Buddhists was on account of the Mahā Chaitya, the great shrine or→*stūpa*, about ½ mile to E. of city, which, acc. to some Buddh. trad. contained relics of Buddh himself. The discovery of an Ashokan pillar-edict at A. has strengthened belief that the *stūpa* was built by emperor→Ashoka (third cent. BC). It was main object of veneration of the Mahāsāṅghika school, known as the Chaityakas : pilgrims are said to have come to it from as far as Pāṭaliputra (Patna). The Chinese pilgrim→Hsuaṅ-tsang, in 7th cent. CE, recorded that there were about 20 flourishing Buddh. monasteries there, though there were others which had been deserted. The site was rediscovered at end of 18th cent.; the numerous sculptures which have survived provide valuable evidence of develop. of Buddh. art. The style is said to be partly derived from that of Mathurā and Sānchī, but with distinctively orig. features of S. Indian kind. It is a style which has evidently had a widespread influence, partic. the type of Buddha figure, evidence of which is found in Ceylon, Thailand and Indonesia.

D. E. Barrett, *Sculptures from Amaravati in the British Museum* (1954) ; Philippe Stern and Mireille Beniste, *Evolution du Style Indien d' Amaravati* (1961) ; D. Seckel, *The Art of Buddhism* (1964).

Amita A transcendental Buddha. In the → Mahāyāna of India, this transcendental Buddha. was known both as *Amitāyus* (eternal Life) and *Amitābha* (eternal Light). Main Mhy texts which ref. to Amita, are greater and smaller *Sukhāvatīvyūha Sūtras* and *Amitāyur-dhyāna Sūtra* (see *S.B.E.*, vol. 49). *Sukhāvatī* is 'the happy land' or paradise, to which Amita was believed to be able to bring his devotees. The worship of A. in Mahāyāna appears to be traceable back to

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just before time of→Nāgārjuna i.e. to about begin. of 2nd cent. CE, since Nāgārjuna is said to have derived his knowledge of cult of A. from his teacher Saraha. The Greater *Sukhāvatīvyūha Sūtra*, which was trans. into Chinese about begin. of second half of 2nd cent. CE, relates story of Dharmākara, who is repres. as having lived many aeons ago, and who, although he could have entered into Buddhahood, chose not to do so, but made vow that he would wait until he could achieve such Buddhahood as would make him lord of a paradise (*sukhāvatī*), to which all who mediated upon this paradise ten times should be admitted. This he achieved as the Buddha, Amitābha. The *Amitāyur-dhyāna Sūtra* describes series of sixteen meditation (*dhyāna*) upon *Amitāyus* which are said to lead to admission to his paradise. In Indian Mahāyāna, the cult of A. appears to have been of relatively minor importance, even though so eminent a figure as Nāgārjuna was among his devotees. In→Tibet and Nepal, A. is one among many Buddhas worshipped. By time of development of idea of the → *Ādi-Buddha*, Amita had come to be regarded as one of the five principle Buddhas or Jinas, who are emanations of the Ādi-Buddha.→Vasubandhu also composed a 'Discourse on Paradise' based on *Sukhāvatīvyūha Sūtra*; his discourse begins 'I take refuge single heartedly in Amita and pray to be reborn in his Paradise'. It was in China and Japan, however, that the cult of Amita had its greatest success and became one of predominant forms of Buddhism in those countries. (→ Amida, Jap.).

Anāgāmin The 'non-returner', i.e. one who has reached third stage of spiritual development : next stage before becoming an → *arhant*. The two previous stages of spiritual progress recognised in→Theravāda are : 'the stream-enterer' (→ *Sotāpanna*), and the 'once-returner' (→ *Sakadāgāmin*). The non-returner is one who has gone beyond the spiritual attainments of the two earlier stages, having overcome the five 'fetters' which bind humans to sphere of senses, viz : (1) belief in an enduring entity (2) doubt (3) belief in value of rules and rituals (4) sensuous desire (5) ill-will. He is thus free from the

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'bond of craving' (*kāma-yoga*), but has yet to become free of the 'bond of existence' (*bhava-yoga*). Existence for him will continue, but in a heavenly or super-sensual sphere ; it is to sphere of sensual existence that he is a non-returner. In the heavenly sphere (*deva-loka*), or. acc. to → Buddhaghoṣa *Visuddhimagga*), in the 'Pure Abodes', he will attain → Nibbāna. Attainment of the non-returner stage is often ref. to in the Pali canon, in words attr. to the Buddha. (*Itivuttaka* 39 ; 40 ; *AN.* V. 108 ; *SN.* V. 177, 178). In the *Mahāparinibbāna Su.* Buddha ref. to some Buddh. monks already deceased, who 'have all attained the state of non-returner and will attain *parinibbāna* without returning to this world again'. (*DN.* II, 92). The A. concept is found also among the → Sarvāstivādins ; it is ref. to in the *Abhidharmakośaśāstra* as third of four stages on the spiritual path, from which there is no return to sphere of sensuality. The concept thus passed into → Mahāyāna ; but by Mahāyānists it is held that, if an A. wishes to return to help another being who is still in sphere of sensuality to attain Enlightenment he may do so by returning to sphere of sensuality in a 'sipiritual' or 'blissful' body (→ *Sambhoga-Kāya*).

Anāgārika One who is not (*an*) a householder (*āgārika*), i.e., one who has gone forth from home to homelessness, renouncing comforts of life to become a holy man, pursuing the holy life (*brahmacariya*). There were numerous groups or schools of such A.'s in anc. India, each having its own form of teaching or discipline. One of these was the→Saṅgha. Such groups of A.'s depended on householders or laymen for supply of food, and were thus sometimes in competition with one another ; Buddh. scriptures contain accounts of plots hatched against the Saṅgha by non-Buddh. groups, jealous of popularity enjoyed by the former (→ *Saṃyutta Nikāya*, I, p. 122).

Anagarika Dharmapala → Maha-Bodhi Society.

Ānanda One of foremost disciples of the Buddha. His name

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means 'joy', and he was so called acc. to commentary on the Theragāthā, because he brought joy to his kinsmen. A member of the Śākya clan and first cousin of Buddha., A. entered the Order in second year after the Buddha had begun to preach his doc. From begin., A. was closely assoc. with Buddha ; for the last 25 yrs. of his life was his personal attendant. This function A. agreed to perform on condition that he was to derive no personal benefits or comforts from his special position, so that none should say it was for these things that he ministered to the Buddha ; his service was to be expression of personal devotion only. The great care with which he ministered, sparing no effort, and devoting himself tirelessly to Buddha's comfort and protection is emphasised in Pali canonical and commentarial lit. It was A. who foiled →Devadatta's plot to murder Buddha (→Ajātasattu). A. was entrusted also by the Buddha with task of teaching the doc. Having given a short outline discourse, he would leave it to A. to provide for hearers of full exposition of what had been said. When the report of A.'s preaching reached Buddha, he praised A.'s perceptiveness and understanding. A. was a partic. close friend of Sāriputta, Buddha's chief disciple. He was also champion of the women's cause. Buddha's step-mother, Pajāpati Gotamī, made request to him that women should be admitted to an Order. The Buddha at first firmly refused. A., finding the women weeping over the reply, then asked Buddha on their behalf that they should be admitted. When he maintained his refusal, A. asked him if women were capable of attaining the relig. goal of the Buddh. way. Buddha replied that they were ; A. then repeated his plea that they be allowed to enter the Order, subject to special conditions. Buddha then agreed, although not without prediction that with admission of women the Buddh. Order would now last only half the time it would have lasted otherwise. A. is regarded in Buddh. trad. as having remained a *sekha*, that is not having achieved goal of→arhantship, until after Buddha's death, when by a great spiritual effort he at last attained that state. It was by A. that the words of the Buddha's discourses are said to have

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been preserved with faultless accuracy. In first four→*Nikāyas* as an intro. of Pali canon, the phrase 'Thus have I heard' frequently occurs to some words of Buddha. In this phrase, the 'I' is understood as being spoken by A.

After Buddha's death, A.'s last years were spent in teaching, preaching, encouraging and guiding younger monks. He was, however, at the Council of monks, held immediately after Buddha's death charged, with certain previous faults, namely, that he had failed to ascertain from Buddha which were minor precepts only, which the monks could revoke if necessary (D. II, 154); that he had failed to request Buddha to live on for a further→*kalpa* (D. II, 115); that he had unnecessarily prevailed on Buddha to allow women to be admitted (Vin. II, 253). His reply was that he regarded these acts not as a fault, but would confess them as such out of respect for his fellow-monks. The Suttas of Pali canon which mention A., and together testify to his eminence, are listed by→Buddhaghoṣa as follows: the *Sekha*, *Bāhitiya*, *Āmanjasappāya*, *Gopaka-Moggallāna*, *Budhudatāka*, *Cūlasunnata*, *Mahāsunnata*, *Acchariyabhuta*, *Bhaddekaratta*, *Mahānidāna*, *Mahāparinibbāna*, *Subha*, *Cūlaniyalokdhātu Suttas*. His death is not mentioned in Pali canon, but the Chinese pilgrim,→Fa Hsien, records anc. trad. that A.'s death took place in mid-river between domains of→Ajātasattu, King of Magadha, and the chiefs of Vesāli, and that both parties took a share of his ashes and built *cetiyas* for their enshrinement.

Anāthapiṇḍika Wealthy man of the Buddha's time who is remembered in Buddh. trad. for his great generosity. At great expense he purchased the Jetavana grove near Sāvatthi, and built there a monastery for the use of Buddha and his monks. For this, and other acts of generosity, he was remembered as the chief of alms-donors (A. I. 25). His name was Sudatta, but he was referred to as Anāthapiṇḍika (feeder of the poor) in recognition of his generosity. A number of suttas found in the *Aṅguttara Nikāya* are addressed to A. One of these, the *Velāma Sutta*, consists of Buddha's words of encouragement

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to A., when as result of loss of his wealth, he was no longer able to provide food for the monks (A. IV, 392ff.).

Anatta (Pali) **Anātma** (Skt) : Doctrine that there is not (*an*) a permanent self (*atta*) within each individual being. This is third of the '3 characteristic marks of existence' (→*ti-lakkhaṇa*) and is a doc. entirely peculiar to Buddhism, distinguishing it from all other relig. and philosoph. schools of anc. India. Without proper appreciation of meaning of *anatta*, it is imposs. to understand Buddh. thought. The Buddha's teaching on this point was a denial of reality of a self or soul inhabiting the individual, a perdurable entity which is the agent of the individual's actions. Instead, the individual is seen as a temporary collocation of five → *Khandhas*, or groups of constituent factors. The *Khandhas* themselves are not enduring, but are series of momentary events ; each such event standing in a casual relationship to next. While there is thus a flux of constantly changing factors in any given empirical 'individual', there is also a certain continuity in the process—sufficient to give the appearance, both at physical and psychological levels, of individuality. The recognition of such continuity, and use of everyday terms and proper names to denote particular individuals, is allowed as concession and aid to economy of language. 'These are wordly usages, wordly language, wordly terms of communication, wordly descriptions by which a Tathāgata communicates without misapprehending them.' (D.I. 195f.). The doc. of A. is regarded in Buddh. trad. as the most difficult truth of all to apprehend, since the notion of a permanent 'self' is deeply rooted in everyday habits of thought. The idea of an individual self was re-introduced and affirmed by the → *pudgala-vādins*, whose views were not accepted as true by other Buddh. schools.

E. Conze, *Buddhist Thought in India* (1962).

Anger In B. thought one of the three main morally unwholesome states, based on the mistaken notion of a 'self' within the individual. → *Doṣa*.

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Angkor → Cambodia, Hinduism in.

Anguttara-Nikāya One of the five *nikāyas* or collections of *Suttas*, or discourses which together make up the Pali→*Sutta-Piṭaka*. The *A.-N.* is so arranged that first section deals with topics which occur in 'ones'; the next section of topics which occur in pairs; the next, topics in trios; the next, in fours; and so on up to topics which form groups of eleven, there being eleven sections in all to the *A.-N.* These eleven sections comprise some 2,308 *suttas*, or separate discourses, or by another reckoning 2,344; by yet another, that of the book itself, it contains 9,557 *suttas*. There is a good deal of overlap with other sections of the Pali canon; for instance, the description of 8 kinds of assembly is found here in the 'eights' section; it occurs also in the *Mahāparinibbāna Sutta* of the → *Dīgha-Nikāya*. The scheme used in the *A.-N.*, of progressive numerical classification is one which in a later and more developed form is basis of the→Abhidhamma lit.

W. Geiger, *Pali Literature and Language* (1956); B. C. Law, *A History of Pali literature* (1933); F. L. Woodward and E. M. Hare (trs.), *The Book of the Gradual Sayings*, 5 vols. (1932-6, repr. 1953-65).

Anicca: Doctrine of the impermanence of all things; the first of the '3 characteristic marks of existence' (→ *ti-lakkhaṇa*). It is a feature of all mundane existence; it is empirically observable at the physical levels in human body, whose constituent elements are in constant flux, quite apart from the more obvious bodily impermanence observable in difference between infancy, childhood, youth, maturity and old age. Even more impermanent, however, in the Buddh. view, is cognisance, mind, or consciousness, which arises and ceases from moment to moment. (S. II: 94-5). Whereas impermanence of physical things is readily observable empirically, impermanence of consciousness is not so readily discerned, until it is pointed out (i.e., in the course of Buddh. teaching).

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'The characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity ... However, when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature.' (*Vism. XXI : 3*). It is the notion of 'rise and fall', or coming into being followed by dissolution, which is at root of notion of impermanence. Body and mind are alike regarded as scenes of events, bodily or mental. Each moment of consciousness is regarded as being formed from cause and condition and as being unstable, and therefore immediately dissolving. The analogy of the sound of a lute is used : this does not come from any 'store' of sounds, nor does it go anywhere when it has ceased ; rather, from not having been, it is brought into existence by the lute and the player's effort, and then, having been, it vanishes (S. IV : 197). So with all material and mental events : they come to be, and having been, vanish.

This inevitable dissolution of whatever is brought into being, or *anicca*, provides subject matter for contemplation for Buddhists : *aniccānupassanā* or 'contemplation of impermanency' is one of three major ways in Buddh. meditation to achieve insight (→*vipassanā*). The others are contemplation of → *dukkha*, and contemplation of → *anatta*.

Annihilation Term sometimes mistakenly used in West in connection with the Buddh. *Nirvāṇa*. The Buddha expressly rejected notion of 'annihilationism' (*uccheda-diṭṭhi*) as a false or misleading idea, since its use presupposes existence of an individual entity which can be annihilated ; a supposition which is contrary to the basic. Buddh. tenet of→*anatta*. (→→Nibbāna ; Uccheda-Vāda).

Anuruddha (1) A prominent member of the →Saṅgha in time of Buddha, mentioned many times in the Pali canon and in the → *Mahāvastu*. A. appears as close and loyal comrade of Buddha. He was present at his death, and was active in strengthening

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and exhorting the other monks. To him is attr. the reciting and preserving of the→*Aṅguttara Nikāya*.
Malalasekere. *D.P.P.N.*, vol. I, pp. 85-90 ; *Vinaya Piṭaka*, II, pp. 180-3, *Mahāvastu*, iii, 177f. ; *D.N.*, II, pp. 156-7 ; Thag. 908.
(2) Author of the Pali work, →*Abhidhammattha-sangaha*, who is believed to have been incumbent of the Sinhalese *Mūlasoma-vihāra* (monastery). Little else is known of him. His name appears in list of saintly men of S. India ; and he is believed to have composed at Kāñcipura (Conjevaram) another learned Buddh. work, the *Paramattha-vinicchaya*. His dates are not known with certainty : prob. after 8th and before 12th cent.

Anurādhapura : Anc. capital of Ceylon until 10th cent. CE, where was situated the Great Monastery (*Mahāvihāra*) which had been stronghold of→Theravāda Buddhism in Ceylon, since its intro. in 3rd cent. BC. Also in A. was the rival Abhayagiri Vihāra, a centre of liberal Buddhism of the Mahāyāna type. When capital was moved to Polonnaruwa, A. was abandoned and its many temples, monasteries and pagodas fell into ruins. Rediscovered in 19th cent., it is now recognised as valuable repository of early Sinhalese Buddh. art and architecture. (→ Ceylon).

Anussati : Pali term for 'recollection'. The conventional list of six objects of recollection, each recommended as a form of meditational exercise, consists of : recollection of the Buddha (*buddhānussati*) ; of his doctrine (*dhammānussati*) ; his community (*sanghānussati*) ; morality (*silānussati*) ; detachment (*cāgānussati*) ; the heavenly sphere (*devānussati*). Any of these types of recollection is regarded as effective in bringing the meditator to →Access-Concentration (*upacāra-samādhi*).

Arahant : in Pali Buddhism, one who reached final stage of spiritual progress ; lit. 'the worthy'. The word A. was used gen. in anc. India to indic. respect, not unlike the Eng. usage 'his worship'. In the *Ṛg-veda* the term is used of the god Agni

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(II, 3.3). It was also used as an epithet of Mahāvīra, the founder of the Jain community. It was applied to the Buddha also by his contemporaries. Later it came to have a specialised meaning in Buddh. usage. Four stages of spiritual attainment were distinguished : first that of the→*sotāpanna*, or 'stream-enterer' ; the → *sakadāgāmī*, or 'once-returner' : the → *anāgāmī* or 'non-returner' ; and, finally, the *arahant*. The A. was regarded as one in whom all the→*āsavas*, or 'influxes', which produced further→*karma* and thus continuance of existence in the sensuous sphere, had been extinguished. While attainment of first 3 stages was poss. for lay people, attainment of 4th by a layman was regarded as very unusual and extremely difficult. This view is expressed, e.g. in the→*Milindapañha* (*SBE*. 36, p. 56). Among Ceylon Buddhists it is held that a layman who attains arahantship should immediately enter the monastic Order (*saṅgha*). Acc. to the Buddha, women were equally capable with men of becoming A.'s Many examples of nuns (*therīs*) who attained A.ship are given in the → Therīgāthā. In time of Buddha and immediately after, A.'s were neither expected nor encouraged to withdraw from human society, as is clear from Buddha's own example. The trad. of Indian asceticism was, however, strongly in favour of withdrawl, and early Buddhism provides examples of the solitary A. Normally, the A. continued to live disinterestedly within human society. Among → Theravādins the A. tended to be regarded with great reverence ; the → Mahāsāṅghika school, however, criticised this exaltation of the A., and maintained that some who were held to be A.'s in fact exhibited various imperfections. This criticism was voiced by→Mahādeva. Criticism of A. ideal was continued by the Mahāyāna schools, on ground that the *nirvāṇa* which the A.'s reached was merely cessation of the *āsavas* and not full enlightenment (*sambodhi*). Superior to the A. ideal was, according to Mahāyāna Buddhists, the → *bodhisattva* ideal. The Mahāyāna work *Saddharma-puṇḍarīka*, e.g., maintains that A.'s, having extinguished the *āsavas*, must go on to seek supreme enlightenment, i.e. became a Buddha.

Kindred Saying (PTS) III, 68ff. ; V. 170 ; 181ff. ; E. Lamotte,

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Histoire du Bouddhisme Indien, pp. 300ff. ; E. Conze, *Buddhist Thought in India* (1962), pp. 166-9 ; 234-6.

Ārāma : a park or grove, and partic. such places when set aside for use of Buddh. monks as places of quiet retreat, and, eventually of residence.
(→ Monasteries).

Architecture : Much of the art of Buddh. countries has been directly inspired by Buddh. ideas and practices, although very little (unless lit. is incl.) has been work of Buddh. monks : the production of work of art has been primarily done by Buddh. laymen. Sculpture, painting and architecture are the major fields ; music is not encouraged in Buddh. devotional contexts and is not used by monks, whose corporate chanting of *suttas* in devotional services bears some slight similarity to European plain-chant but is basically a reciting aloud. In field of sculpture, however, Buddhism has a rich record, partic. in develop. of the → *rūpa*, or Buddha-statue, from early beginnings in N.W. India to its mod. forms in S.E. Asian countries, notably in Thailand. The painting of murals on walls of monasteries and temples has also had a long develop. and has produced many different styles ; the principal subjects have been, and still are, scenes from life of Buddha, and from → Jātaka stories. In field of architecture the → *stūpa* has provided ample scope for rich develop. culminating in such structures as the pagodas of S.E. Asia, notably the Shway Dagon, in Rangoon ; monasteries and temples have also provided outlet for rich creative skills, the results of which are to be seen throughout Buddh. Asia from Ceylon to Japan. The subject is a vast one ; the reader must be ref. to specialist works on subject, a few of which are mentioned below →→ Ajanṭā : Gandhāra. B. Rowland, *The Art and Architecture of India* (1959) ; A. K. Coomeraswamy, *Elements of Buddhist Iconography* (1935) ; S. Kramrisch, *The Art of India* (1954) ; H. Zimmer, *The Art of Indian Asia*, 2 vols. (1955) ; R. Le May, *Buddhist Art in Siam* (1967) ; R. T. Paine and A. Soper, *The Art and Architecture of Japan* (1955) ; D. Seckel, *The Art of Buddhism* (1964).

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Arūpa-Loka (or Dhātu, or -Bhava) → Cosmology.

Āryadeva Younger contemporary and pupil of→Nāgārjuna, who founder of the → Mādhyamika system. A. is sometimes ref. to simply as Deva ; sometimes as Bodhisattva Deva. His activity as an exponent of Mādhyamika should prob. be dated during 1st half of 3rd cent. CE. The sources of information for his life are : the biography trans. into Chinese by Kumārajiva (4th-5th cent. CE) ; the Chinese pilgrim Hsüan-tsang's travel diary, and two Tibetan histories, those of → Bu-ston and Tāranātha. A great deal of the material in these sources is, however. legendary. Acc. to Hsüan-tsang, A. was one of the 'four suns' who illumined the world, the other 3 being → Aśvaghoṣa, Nāgārjuna, and→ Kumāralabdha. Hsüan-tsang records also that he was a native of Ceylon. This is confirmed by 6th cent. CE writer Candrakīrti, in his commentary on A.'s. *Catuḥśataka*. Ā. left Ceylon for S. India, poss. because the Mahāyānist trend of thought, to which he was attracted, had more congenial environment in S. India than in predominantly → Theravādin Ceylon. There were close contacts at that time between these 2 areas, espec. between Ceylon and Nāgārjunikonda, the centre of Nāgārjuna's teaching activity. Nāgārjuna and A. are trad. connected also with → Nālandā, the great monastic centre of learning in N.E. India. A.'s principal written work is the *Catuḥśataka*, the '400' treatise (i.e. the treatise of 400 verses), the complete text of which is preserved in Tibetan trans. the Skt. orig. surviving only in fragments. The Skt. text has been reconstructed from the Tibetan by V. S. Bhattacharya (Vishva Bharati Series, 1931). The 1st half of work deals with the Mādhyamika system of thought and its discipline ; the 2nd half is devoted to refutation of the → Abhidharma, and of 2 of the six Indian (non-Buddhist) philosophical systems. the Sāṃkhya and Vaiśeṣika. Other works attr. to A. are : the *Akṣara Śatakam*, a treatise expounding some 20 propositions of Mādhyamika philosophy ; and the *Hasta-vāla-prakaraṇa* (the Hand Treatise), a summary of Mādhyamika doc. A restored Skt. text of this was pub. by F. W. Thomas in *J.R.A.S.*, 1918, (pp. 267-310).

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A. was not only an import. literary exponent of the Mādhyamika school ; he was also a powerful debater. Adherents of other contemporary schools of thought are said to have been frequently defeated in public debate with him. Acc. to Chinese sources this brought about his death : he was murderded by a disciple of a non-Buddh. teacher who had been worsted in debate.

T. R. V. Murti, *The Central Philosophy of Buddhism* (1955), pp. 92-5 ; H. Winternitz, *Hist. of Indian Literature*, vol. 2 ; E. Obermiller (tr.) *Bu-Ston's History of Buddhism in India and Tibet* ; V. S. Bhattacharya, *The Catuḥśataka of Āryadeva* (1931).

Asaṅga Indian Buddh. philosopher of 4th cent. CE, founder of the → Yogācāra or Vijñāna-vāda school. His most import. work was the *Yogā-cāra-bhūmi-Śāstra*. It is held that A. had no human teacher (hence his name : A-saṅga, 'unattached'), but had received his doc., that of Yogācāra, direct from the heavenly Buddha → Maitreya. This 'supernatural' teacher has, however, been identified by some mod, scholars with a human preceptor, an hist. personage named Maitreya-nātha, regarded as orig. author of the *Yogācārabhūmi-Śāstra*. Others, notably Demiéville, have rejected this identification, on grounds that attempt to find in Maitreya a human teacher is due to a 'manie historiciste introduite de l'Occidenf', and a basic misunderstanding of relig. psychology, espec. that of → Mahāyāna Buddhism, where it is customary to attr. doctrines to supernatural inspiration, often that of Maitreya. Not all mod. scholars are convinced by Demiéville's objections: T. R. V. Murti maintains that Maitreyanātha's historicity is now firmly estab. S. Dutt takes a similar view. A. is gen. held to have been eldest of three brothers, born in Puruṣapura (mod. Peshawar, in W. Pakistan). The second brother was → Vasubandhu ; the third was Viriñcivatsa, of whom little is known, except that he became an → *arahant*. Acc. to Paramārtha's *Life of Vasubandhu*, main source of information about A., Vasubandhu's criticism of Mahāyāna doctrines grieved A. ; but when these were properly expounded to Vasubandhu

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by his brother, he was converted from the→Sarvāstivāda school, and became a Mahāyānist. In order to compensate for his earlier criticisms, he then began, at instigation of A, to devote himself to an acute and skilful exposition of the Yogācāra doctrines.

A.'s own works expounding Yogācāra are, principally, the *Mahāyāna-saṅgraha*, the *Yogācārabhūmi-Śāstra* (unless the attr. to an hist. Maitreya-natha), and the *Mahāyānasūtrālaṅkāra*. The second of these sets out the 17 stages, or → *bhūmi*, by which the→Bodhisattva achieves Buddahood. These, acc. to A., consist of intellectual and spiritual attainments; these 17 *bhūmis* taken together are called *Yogācāra-bhūmi*. The first part of text has been ed. by V. S. Sastri (*The Yogācāra-Bhūmi of Ācārya Asaṅga*, Calcutta University 1957). *The Mahāyāna-sūtrālaṅkāra* has been ed. by Sylvain Levi, and trans. into French. Levi notes that there is in this work an element of Manichean and neo-platonic thought. The area in which A. lived, namely→Gandhāra, had been one of strong Graeco-Roman influence since time of Alexander the Great. Anothe work, which has been connected with A.'s name, is the Tantric Buddh. work, *Guhya-Samāja Tantra*. If the connection is accepted, A. is seen as an important leader of the Tantra, or → *Vajrayāna*.

G. Tucci, *On some Aspects of the Doctrines of Maitreya (nātha) and Asaṅga* (1930); E. Frauwallner, *On the date of the Buddhist Master of the Law Vasubandhu* (Serie Orientale Roma II) (1951): P. Demiéville, La Yogācārabhūmi de Sangharaksa', in *Bulletin de l'Ecole Francaise d'Extreme Orient, XLIV*, facs. 2 (1954).

Āsava (Pali); **Āsrava** (Skt.) The 'influxes' or 'taints', 4 in number, which in Buddh. thought are regarded as intoxicating the human mind and preventing spiritual progress. The 4 influxes are *kāmāsava*, sensuality; *bhav-ā.*, lust for life (rebirth); *diṭṭh-ā.*, false view or speculation; *avijj-ā.*, ignorance. The 4 together are frequently mentioned in the *Sutta→Piṭaka*. In some cases 3 only are mentioned; *diṭṭh-ā.* being omitted. This may represent earlier usage; *diṭṭh-ā.* having been added later. The extinction of the A.'s was held to constitute arahantship,

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hence a syn. for the → *arahant* is *anāsava*, i.e. one in whom there is no (*an-*) *asāva*. Another such syn. is *khīnāsava*, i.e. one whose A.'s are destroyed (*khina*). The A.'s are ref. to also as 'floods' (*ogha*) and as 'yokes' (*yoga*).

Asceticism : The practice of physical austerities was a familiar feature of India in the Buddha's time. Contemporary ascetics are ref. to in the Pali canon by various names. In the *Mahāsihanāda Sutta* (MN. I. 77ff.), Buddha tells Sāriputta of his own experience as an ascetic during period before his enlightenment. He had engaged in bodily self-mortification as means to spiritual attainment ; but gaining no spiritual benifit he abandoned these practices. (→ —Buddha, Gotama). In gen., therefore, the Buddh. attitude towards A. is to avoid this extreme, and, avoiding also opposite extreme of hedonism, to follow the Middle Way between the two. The life of the Buddh. monk, as prescribed in the → *Vinaya*, is one of self discipline ; extreme asceticism is forbidden. A list of some 13 practices of self-humbling kind, mentioned separately at various places in Pali canon, is given in the → *Višuddhimagga* II ; these are recommended as helping to promote right attitudes of mind. They are as follows : (1) wearing patched up robes ; (2) wearing no more than minimum of 3 robes ; (3) going for alms-food ; (4) not discriminating between houses on alms-food round ; (5) eating one meal only each day ; (6) eating from alms bowl only ; (7) declining further offers of food ; (8) living in the forest ; (9) living at the foot of tree ; (10) living under open sky ; (11) living in a graveyard ; (12) being satisfied with one's dwelling ; (13) sleeping in sitting position rather than lying down. Even in following such practices, however, it is emphasised that monk must do so for sake of frugality, contentedness, purity etc., rather than for praise ; otherwise they will be of no value : mere external performance is not real self-discipline. (*Puggala-paññatti*, P.T.S. 1883, 275-84).

Aśoka (Ashoka) Ruler of Mauryan empire of N. India in 3rd cent. BC who, after conquest of Kaliṅga, became a Buddhist.

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The founder of the Maurya dynasty, Chandragupta, in wake of Alexander the Great's invasion of N.W. India, had extended the Magadhan kingdom into W. half of N. India. His son, Bindusāra extended it yet further ; Ashoka, by his conquest of Kaliṅga gave it a S.E. seaboard, so that it extended across India from sea to sea. This last campaign, with its terrible bloodshed, produced in Ashoka a psychological crisis. He embraced the faith which had made its appearance in Magadha 2 centuries earlier, that of the Buddha ; in his own words, there was heard thenceforth in his domains no longer the sound of the drum, but the sound of the *Dhamma* (*Dhammaghoṣa*). The main sources of information about A. are 2-fold : (1) Pali chronicles produced by Buddh. monks, which portray him as a Buddh. emperor ; (2) archaeological evidence in form of rock and pillar-edicts and epigraphs, for which A. himself was responsible. Whereas the Pali chronicles repr. A's empire as Buddh., and A. himself as a missionary enthusiast seeking to propagate the Buddh. faith outside his realm, the edicts reveal a monarch who, while he himself a Buddhist, with personal contacts with the → Saṅgha, nevertheless encouraged and patronised various relig. communities as natural part of his duty as an Indian ruler. The edicts frequently mention the → *Dhamma*, which A. wished his subjects to follow and to practise. But it is not certain that this word, of widespread use in anc. India before it was given a special meaning by Buddhists, here denotes the Buddha-Dhamma.

G.P. Malalasekere, *D.P.P.N.*, vol. I, pp. 216-9 ; V. Smith, *Asoka* (3rd edn. 1920) ; S. Dutt, *Buddhist Monks and Monasteries of India* (1962), pp. 107-14 ; E. Lamotte, *Histoire du Bouddhisme Indien* (1958) ; A. Sen, *Asoka's Edicts* (1956).

Asuras Common term for demons in anc. India, *asuras* are mentioned almost always collectively in Pali canon as a spirit-host, hostile to all forces of goodness. The word A. is cognate with *ahura* in Iranian, where, however, it denotes a good spirit. In Pali canon A.'s are usually mentioned in assoc. with their counterparts, the → *devas*, or heavenly beings, with whom they

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wage continual war. A.'s are incl. within whole range of living being subject to renewed existence ; but are regarded as very low in the scale, being one of the four forms of evil rebirth poss. to human beings. The lord of the A.'s (*asurinda*) is Rāhu (AN. II, 17). Another name for this 'lord' is Vepacitti (SN, IV, 202).

Aśvaghosha Name of a Buddh. writer, or writers. To an A. of 1st/2nd cent. CE is attributed authorship of → *Buddhacarita*, *Saundarananda*, and *Sāriputra-prakaraṇa*. The Mhy. work, '*The Awakening of Faith*' (*Śraddhotpāda Śāstra*), preserved in Chinese, has also been attr. to this A. ; but Murti considers that ideas elaborated in this work are post-Nāgārjuna (4th cent. CE), and therefore work of another A., of 5th cent. CE. S. Dutt has suggested that on grounds of style, manner, and contents the works commonly attr. to A. may be aseribed to 3 diff. authors. '*The Awakening of Faith*' is title of a trans. by D.T. Suzuki and T. Richard of the *Śraddhotpāda* ; in this summary of Chinese and Tibetan, legends concerning A. are given, one of which speaks of no less than 6 A.'s who flourished at various times. A. thus seems likely to have been a name assumed by, or applied to, a number of different authors of various periods. Acc. to Tibetan trad., a man of this name was a leading figure at first Mhy. Council, convened by emperor → Kaniska, and was called upon to give precise formulation of doctrines agreed by the Council.

Atthakathā Pali term meaning 'a commentary' on Buddhist canonical scriptures. Acc. to → Buddhaghoṣa, there was in existence in → Ceylon in his day an anc. A. which, acc. to trad., had been brought from India by → Mahinda when Buddhism was intro. into island, and which he used as basis of his own work. He mentions that the version he received was in Sinhalese, and that he trans. it into Pali. Nothing is known to have been directly preserved of this ancient, A., which may have existed in several sections, since Buddhaghoṣa refers to the "composers' of the A. (*Atthakathācariyā*). The hist. portions

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of the A. provided the basic source for the latter compilation known as the → Dīpavaṃsa ('The Island Chronicle'), or hist. of Ceylon. There is evidence that the old A. was in existence in Ceylon as late as 12th cent. CE.

W. Geiger, *Pali Literature and Language*, 2nd edn. (1956), pp. 25f.

Atthasālinī Name of commentary in Pali by → Buddhaghoṣa on the → Dhammasaṅgaṇi, first book of the → Abhidhamma Piṭaka, of Buddh. Pali Canon. It is gen. held to have been composed in Ceylon, and may have been based on an earlier commentary by same writer and bearing same title, written while he was in India. The A. has itself been subject of further commentaries (*ṭīkā*) by Ceylonese and Burmese Buddh. writers from 12th cent. CE onwards.

Avadāna Type of Buddh. literature which repr. transitional stage between lit. of → Hīnayāna schools and that of the → Mahāyāna. A notable feature is its tendency to glorification of the → Bodhisattva ideal. The word A. means 'a noteworthy deed', gen. in a good sense (though occasionally the reverse also), to indic. a relig. meritorious feat, such as sacrifice of one's life for others, or giving of something very precious for erection of a Buddh. sanctuary. The general theme of the A. lit. is to show that 'black deeds bear black fruits, while white deeds bear white fruits', and is thus homiletic in intention. The stories, which bear such morals, are usually intro. as though told by the Buddha (in stylised manner like that used in the → *Jātakas*). Stories of this type occur throughout the canonical scriptures ; but they are also collected together into anthologies in the A. lit. Among such anthologies are, e.g., the *Avadāna-Śataka*, 'the 100 A.'s' which was trans. into Chinese in 1st half of 3rd cent. CE. (→ Divyāvadāna).

M. Winternitz, *Hist. of Indian Literature* (1933), vol. 2, pp. 284ff.

Avalokiteśvara : One of most prominent → Bodhisattvas in

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Mhy. Buddhism. The name may be regarded as being formed from two Skt. words : *Avalokita*, he who looks down upon human world, i.e. with compassion, and *Īśvara*, the Lord (a common word for God in Indian relig.). This 'looking down' in compassion is from the Tuṣita heaven where A. is regarded as dwelling. It is equally poss. however that *avalokita* means 'he who is looked to' (for help). A. thus repres. one of two major aspects of the Buddha-nature, viz compassion (→*karuṇā*), the other being → wisdom (*prajñā*) ; the latter is repres. in Mhy. mythology by the Bodhisattva → Mañjuśrī. One of A's epithets is *Mahākaruṇā*—the great Compassion. With A.'s compassion is linked, in Mhy. thought, his miraculous power to help human beings. when they call upon him in times of difficulty or distress. In his cosmic aspect A. is sovereign lord of universe ; hence he possesses absolute power to protect men from natural disasters such as storms ; on the other hand, to grant fertility to childless women. This cult of A. has been described as 'the Buddhism of Faith', in contrast to earlier doc. of human self-reliance and disavowal of heavenly aid. In his final development, in → Vajrayāna Buddhism, A. becomes magician, who works by means of *mantras* or spells. In accordance with notion that the great Buddh. ruler is an incarnation of a Bodhisattva, it is held that ruler of → Tibet, the Dalai Lama, is an incarnation of A. The various transformations of which A. is capable, in order to guide and help men, are described in the Mhy. Skt. treatise, the → *Saddharma-puṇḍarika Sūtra* (Eng. trsl. by H. Kern, *S.B.E.*, vol. 21).

C. Eliot, *Japanese Buddhism* (1935), pp. 117-24 ; *Hinduism and Buddhism*, vol. 2 (1921), pp. 13-9.

Āvāsa Name used in anc. India for Buddh. monk's dwelling place during rainy season. (→Monasteries)

Avidyā (Skt.) ; **Avijjā** (Pali) : Ignorance, in the Buddh. view, is failure to see true nature of things, and is a primary root of ordinary man's unsatisfactory condition. It is one of the → *āsavas*, and in the cycle of renewed mundane existence is one of

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critical 'links' where whole process may poss. be interrupted, by following of the Buddh. way. Ignorance is also called *moha*, delusion, one of basic 3 roots of evil, the other to being *lobha* (greed) and *doṣa* (hate).

Āyatana : Basis of a sensation, these bases being arranged in 6 pairs ; eye and visible object ; ear and sound ; nose and odour ; tongue and tastable object ; body and tactile object ; mind and mental object. The *āyatanas* together thus constitute a preliminary classification of factors involved in sensual existence, as basis for further analysis. For a discussion of the 12 A.'s, see *Vsm. XV.*

Bala : 'Power' (Skt. plur. *balāni*). In → Pali canon a frequent group of 5 moral powers are : faith (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*). Other 'powers', e.g. moral shame, and moral dread, etc. are mentioned in Pali texts, singly or in groups. In Mhy. Buddhism there is a conventional list of ten 'powers' with which a → Bodhisattva is said to be endowed. They are : *āsayabala*, having mind strongly turned away from worldliness ; *adhyāsaya°*, having faith growing ever stronger ; *prayoga°*, power of disciplining onself in exercises of Bodhisattvahood ; *prajñā°*, intuitive power of understanding minds of all beings ; *praṇidhāna°*, power of having every prayer fulfilled ; *caryā°*, power of working until end of time ; *yāna°*, power of creating varieties of vehicles (*yāna*) of salvation, while remaining true to Mhy. ; *vikurvāṇa°*, power to make a pure world in every pore of skin ; *bodhi°*, power of awakening every being to enlightenment ; *dharmacakrapravartana°*, power of uttering one phrase of universal appeal.

Bhūmi (Skt.) Lit. 'earth' : term occurs in cpd. form *bhūmisparśamudrā*—the earth-touching gesture of certain → *Buddharūpas*. Used also in specialised sense in Mhy Buddhism as 'stage', in upward spiritual progress of a → Bodhisattva ; there are conventionally 10 such 'stages'.

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Bimbisāra A king of → Magadha at time of the Buddha, and 5 yrs his junior. At age of 30, B. is said to have heard Buddha preach and have become a Buddh. lay adherent and suporter. For remaining years of life he piously observed duties of a layman and used his power in support of Buddha and his community. His death was brought about by his son → Ajātasattu., in whose favour B. had already abdicated, and at instigation of Devadatta, the notorious enemy of Buddha.
Malalalasekere, *D.P.P.N.*, vol. II, pp. 285-9.

Bodhi Indian term used espec. in Buddhism, meaning 'enlightenment' or 'awakening', from *budh* : to awake, become conscious. B. is held to be of 3 kinds, that of the disciple, or hearer of the Buddha, that of an isolated enlightened one, or → *pacceka-Buddha*, which is independently gained ; and that of the universal Buddha, the *samma-sambuddha*, which is independently gained, but also proclaimed to others. → Buddha. (as a generic title).

Bodhisatta (Pali) ; **Bodhisattva** (Skt.) : One who aspires to → *Bodhi* (enlightenment), i.e. one who is a Buddha-to-be. Orig. term appears to have been used to denote Gotama the Buddha's state prior to becoming a Buddha : cf. phrase found in Pali texts such as *Mahāpadāna Sutta* (DN. ii, 13), 'in the days before my Enlightenment when I was as yet only a Bodhisatta ...' Interest in 'previous lives' of Buddha thus developed, and stories concerning the B. Gotama were brought together in the → *Jātakas*. Speculation concerning state of life of a B. is also discernable in → Pali canon ; acc. to the *AN*. (iv, 127 ; viii, 70), the B.. before being born on earth in his last existence, i.e. as a Buddha, dwells in place of bliss, the *Tuṣita*-heaven, where he may live as long as 6 million years. As speculation developed further, so concept of the B. became further conventionalised : his career as a B. was held to begin with his making a formal resolution to become a Buddha, for welfare of all beings. This was the B.'s *abhinīhāra*, and its

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ultimate realisation depended on fulfilling of 8 conditions, viz. that the aspirant (1) was a human (2) male (3) able to become an → *arahant* during existence in which resolution was made (4) a recluse, (5) declared his resolution to a Buddha (6) was able to attain state of → *jhāna* (7) was prepared for absolute self-sacrifice (8) was unswerving in his resolve (*Buddhavaṃśa* ii, 59).

The concept of B. received a greatly increased importance in Mhy., where it replaced *arahant* ideal as goal of Buddh. life. In Har Dayal's classic work, *The Bodhisattva Doctrine*, it is argued that the B. ideal was revival of the orig. genius of Buddhism, which had become obscured by too self-centred attitude of monks who were seeking lesser goal of arahantship. The distinction made by Mahāyānists is that the B. aims at enlightenment of all beings without distinction of 'self' and 'not-self'; whereas the *arahant* aimed only at self-enlightenment. The quality of compassion is emphasised equally with wisdom in the Mhy., whereas the → Hīnayāna had emphasised wisdom more than compassion. The B. ideal was thus of a universalist character. The question when one can justifiably be called a B. was answered by → Nāgārjuna (1st cent. CE) as follows: 'This change from an ordinary being to a Bodhisattva takes place when his mind has reached the stage when it can no longer turn back on enlightenment. Also, he has by then gained five advantages: he is no more reborn in the states of woe, but always among gods and men; he is never again born in poor or low-class families; he is always a male and never a woman; he is always well-built, and free from physical defects; he can remember his past lives, and no more forgets them again.' (*Mahāprajñā-pāramitā-śāstra* 86. C-89. C; Conze's trans., *Buddhist Scriptures*, pp. 30f.). Acc. to the *Laṅkāvatāra Sū*, an important work of → Yogācāra school, the B. is characterised by 9 endeavours: (1) to rid himself of all perverted views of existence; (2) thereby to liberate himself from fetters of conventional concepts; (3) to penetrate unreality of a so-called external world of particulars; (4) to attain position where → *saṃsāra* and → *nirvāṇa* are understood as 2 aspects of one and

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the same reality ; (5) to cultivate a compassionate heart and skilful means ; (6) to perform effortless deeds ; (7) to cultivate contemplation (*samādhi*) which sees beyond all forms ; (8) to have perfect wisdom (*prajñā*) ; (9) finally, to manifest the Buddha-body. When these all have been achieved, the B. will have come to Buddhahood.

Since this is a path open to all, acc. to Mhy., the concept of B. implies poss. of existence within world of many B.'s. Those who were regarded as having reached penultimate stage of existence in the *Tuṣita* heaven, were thought of as heavenly beings, upon whom ordinary mortals could call for help, confident that the compassionate B. would not fail them. In such terms were regarded the major B.'s, such as →→ Avalokiteśvara, Mañjuśrī, Maitreya, Samantabhadra and Kṣitigarbha. In this way the Mhy. philosophy was able to provide what in Mhy. Buddh. view was a respectable rationale for a popular cult.

The term B. was not, however, confined to 'celestial' beings. Great teachers, e.g. →→ Nāgārjuna and Asaṅga, were referred to as B.'s. It was also a convention of Buddhists in S.E. Asia to regard their kings as B.'s, since they were beings whose great efforts were directed towards securing welfare of the many.

Malalasekere, *D.P.P.N.*, vol. II, pp. 322-9 ; Conze, *B. Thought in India* (1962), pp. 234ff. ; Eliot, *H.B.*, II, ch. XXVII ; H. Sarkisyanz, *The Buddhist Backgrounds of the Burmese Revolution* (1965) ; Pe Maung Tin, *B. Devotion and Meditation* (1964), pp. 56-8.

Bodhi-Tree (Bodhirukkha) The *aśvattha* (*ficus religiosus*) tree under which acc. to Buddh. trad., the Buddha attained enlightenment, at Uruvelā, on bank of the Neranjara river, near modern Gaya. The Pali texts recount propagation of other *bodhi* trees from this parent one. The people of Sāvatthī are said to have asked Buddha's disciple Ānanda, for provision of a shrine where they might make their offerings of flowers and incense in honour of Buddha at times when he was absent from the place. After consulting him, Ānanda is said to have

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obtained a seed of the *Bodhi*-tree of Uruvelā, and to have planted it in front of the Jetavana monastery which Anāthapiṇḍika had built at Sāvatthī for Buddha and his disciples. The tree, which sprang from the seed, was hallowed by Buddha's spending a night beneath it in meditation. From its planting by Ānanda, this second b. tree became known as the *Ānandabodhi*. Another descendant of the Uruvelā B.-T. is said to be that at Anurādhapura in → Ceylon. Acc. to Pali chronicle (*Mahāvaṃśa* XVII, pp. 46f.), a cutting was taken to Ceylon in reign of → Devanampiya Tissa and planted there with royal ceremony. From the seed saplings are said to have been raised at various other places in Ceylon.

It has been suggested that the connection of the *aśvattha* tree with Buddha's enlightenment has no hist. foundation, since the most continuous and detailed account of events surrounding the enlightenment viz,, the *Mahāsaccaka Sutta* (*MN.* 36), does not mention the matter of the tree. (S. Dutt, *Buddha and 5 After Centuries*, pp. 40ff.). The veneration of sacred trees was a common feature of anc. Indian life, long before time of Buddha; this primitive tree-cult may have made its way into Buddh. trad. The veneration of *aśvattha* tree was perhaps provided by Buddh. piety with a legendary connection with Buddha enlightenment; an actual *aśvattha* tree at Uruvelā was then identified with tree of legend.

Malalasekere, *D.P.P.N.*, vol. I, p. 275; vol. II, pp. 319-22; S. Dutt, *Buddha and 5 After Centuries* (1957).

Brahma-Cariya In Buddh. usage this term denotes 'holy living', i.e. life of the monk, with enlightenment as ultimate goal. It can be applied also to relig. life of the lay Buddh., who undertakes to observe not the 5 moral precepts (*pañcaśīla*) only, but the additional three, and undertakes to refrain from sexual misconduct in lieu of vow of complete chasity.

Brahma-Vihāra 'The Spiritual Abodes', or 'Heavenly Abodes', are, in B. thought, the four universal virtues: loving kindness (*mettā*); compassion (*karuṇā*); sympathetic or altruistic joy

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(*muditā*) ; equanimity (*upekkhā*). They are fully expounded by→Buddhaghoṣa in his *Visuddhimagga*, ch. IX. The Buddh. is exhorted frequently, in the Suttas, to cultivate these virtues in such a way as to embrace all beings in every direction throughout world. For this reason, these 4 virtues are known also as 'Illimitables'.
S.B.E., vol. XI, pp. 201ff., 272ff.

Buddha (as generic title) In Buddh. thought, 'an enlightened one' or 'awakened one', and thus a man distinguished from all others by his knowledge of the Truth (*Dhamma*). As P.T.S. Dictionary points out, Buddha is an appellative, not a proper name. In Buddh. theory, the perfect knowledge, made known by a Buddha, eventually becomes lost to world, and has then to await emergence of a new Buddha, in order to be known and proclaimed again. Such a being is ref. to more precisely as *Sammā-sambuddha*, a universal, perfectly enlightened being. It is the same doc. which is proclaimed by all these successive Buddhas, namely, the 4 holy truths proclaimed and expounded by→Gotama the *Buddha*. A being who is enlightened and discovers the truth, and is thus *buddha*, but who does not proclaim it, is termed an isolated or 'private' Buddha (→*Pacceka-buddha* ; Skt. *pratyeka*). Related to concept of a Buddha is that of the→*Bodhisattva*, a state of being which precedes final state of Buddhahood. Once this final state has been reached, the Buddha endures as such only as long as his physical life lasts ; after that he has no further relations with world of space and time, acc. to→Theravādin thought. But in the→Mhy., Buddhas are held to be transcendental beings to whom appeal for help can be made by mortal men.
(Gotama) (Gautama-Skt.) Concerning dates and life-story of Gotama, the Buddha, there is no hist. certainty. Not until→Aśvaghoṣa, in 1st/2nd cent. CE, composed his→*Buddha-carita* (*Acts of the Buddha*) was a comprehensive account of his life produced. Evidence of earlier kind is found in many biographical references to Buddha in the Pali canon of scripture, both the→*Vinaya-piṭaka*, and in various scattered details in

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the 5 *Nikāyas* of the *Sutta→Piṭaka*. Acc. to the→Theravāda school of Burma and Ceylon, the dates of Buddha's life are 623-543 BC; in Cambodia, Laos and Thailand, 624-544. The→Mhy. and most mod. scholars prefer the dates *ca.* 566-486, or 563-483. It will be seen that all these give a life-span of 80 years. From biographical details provided by Pali literature, an outline of Buddha's life emerges as follows. A member of the Śākya tribe, who inhabited the Himalayan foothills and were subjects of the Kosalan King, G. was the son of Śuddhodana, ruler of→*Kapilavatthu*, and his chief consort Mahā Māyā. He was of the Gotama-clan, and his personal name was Siddhattha (same as that of 16th of the 24 preceding Buddhas (→Buddhas other than Gotama). Thus he was known, by personal and clan name together, as Siddhattha Gotama. (Skt. Siddhārtha Gautama). He was known also as the 'sage' (*muni*) of the *Śākya* tribe, i.e. *Śākyamuni*. His birth is regarded in the trad. as having been surrounded by miraculous features. Without at the time having material relations with her husband, Mahā Māyā had a dream of the→Bodhisatta (Buddha-to-be), as a white elephant, entering her womb; she then ceased to have any desire for sexual pleasure. The birth, which took place in consequence, is thus properly described as partho-genetic (but not necessarily a virgin birth). The birth occurred in the→*Lumbinī* grove, while Mahā Māyā was journeying between Kapilavatthu and her parents' home. The courtiers attending her, escorted mother and child back to Kapilavatthu; Mahā Māyā died seven days later. Acc. to trad., Gotama lived an easy and protected life in childhood and youth, married and had a son; then at the age of 29, he renounced home and comforts and adopted the ascetic life. Certain incidents had provoked dissātisfaction with his old life of ease: the sight of a man suffering from extreme old age; a sick man; a corpse being carried out to burning ghat. On the full-moon day he saw also a holy man, and became convinced of virtues of ascetic life. He himself, after the Renunciation or going forth (*pabbajjā*), i.e. from home, spent six years engaging in the most austere of ascetic practices and was brought to point of death,

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without deriving spiritual benefit. He then decided to abandon extreme asceticism, and, on the full moon day of *Vesākha* (May), he sat down in meditation at foot of the→Bodhi tree, at Uruvelā, beside river Neranjarā (tributary of the Ganges), near modern Gaya ; he determined to remain there until he had attended Enlightenment. The trads. tell of efforts made by→*Māra*, the Evil One, to deflect him from his purpose, but to no avail. The night was spent in deep meditation ; at dawn his Enlightenment came. The truth, which he had super-naturally perceived, he then sought to teach to others. His first discourse was addressed to certain ascetics who had formerly been his companions ; it is known as the 'Discourse of the Setting in Motion of the Wheel of *Dhamma*' (→*Dhamma-cakkappavattana Sutta*) (*SN.* V. 420). This sermon certainly contains some of fundamental principles of early Buddh. thought and practice ; in its present form, it is a product of later times. Acc. to trad., it was delivered in the Deer Park of Benares. Grad. the Buddha, as he now was, began to gain disciples and the→ *Saṅgha* or assembly (i.e. of monks) was formed. For next 20 yrs. some kind of chronology can be worked out on basis of the Pali texts ; it has been done, e.g. by G. P. Malalasekere in his *D.P.P.N.* (Gotama). These years were spent by Buddha and his monks in various places of middle Ganges basin of N. E. India : Benares, Uruvelā, → Rājagaha, → Vesālī, Sāvatthī, Kosāmbī, and→Kapilavatthu. The 3 months of rainy season each year were spent in a rainsretreat, often a monastic shelter provided by wealthy supporters ; the remainder of year was devoted to travelling from village to village, staying a little while in each, and preaching to all and sundry and engaging in discussion with Brahmins and with other relig. communities. For last 25 years of the Buddha's life no consecutive chronology can be constructed. Devadatta's plot to kill him appears to belong to 8th year before his decease (→→Ajātasattu ; Devadatta). A fairly full account of last year of Buddha's life is given in the→*Mahāparinibbāna Sutta*, which describes the events leading up to his decease at Kusinārā and his entry into *parinibbāna* at the age of 80. Acc. to trad., Buddha's last words

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to disciples were ; 'Decay is inherent in all compounded things ; work out your salvation with diligence.' The cremation was carried out seven days after the decease, and was accompanied by highly honorific ceremonies. After the cremation, the relics of Buddha were divided among eight claimant parties ; these were then carried off and→*stūpas* were built over them in various places.

Malalasekere, *D.P.P.N.* ('Gotama') ; Sukumar Dutt, *The Buddha Five After-Centuries* (1957), pp. 1-56 ; Ashvaghosa, Buddhacarita trans., *S.B.E.*, vol. 49, and by E. H. Johnston, *Acta Orientalia* (1937) ; E. J. Thomas, *The life of Buddha as Legend and History*, 3rd edn. (1949) ; H. Oldenberg, *Buddha, sein Leben, Seine Lehre, seine Gemeinde*, 9th edn. (1921, E.T. 1882) ; E. Lamotte, *Histoire du Bouddhisme Indien* (1958).

(Gotama) (Historicity) Since mid. of 19th cent. orientalists have assessed in varying ways the evidence for the historicity of Gotama→Buddha. Some have considered the data provided by Buddh. trad., both Pali and Skt., to be largely legendary. H. H. Wilson, in 1856, suggested that the life of the B. in the trad. accounts was an allegory of Indian philosophical school of *Sāṃkhya*, of which Buddhism was seen by him as a variant derivative form. E. Senart of Paris and H. Kern of Leyden regarded the trad. life as a solar myth, seeing in the 'turning of wheel of the Law' (*Dhamma-cakkappavattana Sutta*) (*DN.* V. 420), a solar symbol of the universal monarch. Senart's theory, propounded in 1875, was challenged by H. Oldenberg in 1882, in his '*Life of the Buddha*,' based on Pali sources, from which he maintained that it was poss. to reconstruct an authentic hist. account. While Kern did not deny that some such hist. personage as Gotama may have existed, he argued that all trad. stories about him are mythological descriptions belonging to a corpus of solar myths. A mythological interpretation has recently been re-argued by Paul Levy. Edward Conze, a European Buddhist, has affirmed that the hist. existence of Gotama as an individual is a matter of no importance, although he does not deny his hist. existence. The B., he says, is 'a kind of archetype which manifests itself in the world at different

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periods, in different personalities, whose individual particularities are of no account whatsoever' (*Buddhism*, pp. 34f). Similarly, Murti : 'though Gotama is a hist. person he is not the only B. ...The Mahāyāna religion escapes the predicament of having to depend on any particular hist. person as the founder...'

The gen. opinion nowadays is, as A. Bareau points out, that there really existed a man to whom may be att. the founding of Buddhism, an hist. personage, the principal features of whose life and personality can be retraced, thanks to mod. critical appreciation of the data.

H. H. Whom, *Buddha and Buddhism*, *J.R.A.S.*, t. XVI (1856), pp. 248ff. ; E. Senart, *Essai sur la legende du Buddha* (1875) ; H. Oldenberg, *Buddha, sein Leben, Den Lehres ein Gemeinde* (1881) ; E. Conze, *Buddhism*, 3rd edn. (1957), pp. 34ff. ; P. Levy, *Buddhism, A Mystery Religion* ? (1957) : A Bareau, *Les Religions de L'Inde* (1966).

Buddhacarita A Mhy. work in Skt. by 1st/2nd cent. CE poet→ Aśvaghoṣa. The title may be trans. 'Acts of the Buddha'. Earliest known consecutive life-story of the→Buddha Gotama. Of the orig. 28 cantos only 17 are preserved in Skt. ; poss. only 13 of these authentic. Exists in Tibetan trans. in 28 cantos. The Chinese Buddh. pilgrims to India of 7th cent. CE recorded that it was then widely read or sung througout India. Acc. to Murti, it reflects a trend in 1st cent. India towards 'Buddhabhakti', or the glorification of Buddha as a cult figure, and thus towards greater popularisation of Buddhism. (*Central Philosophy of Buddhism*, pp. 79f.).

Buddhadatta Thv. monk-scholar, native of Uragapura in S. India, contemporary with→Buddhaghoṣa ; like latter an important commentarial writer. Acc. to Pali trad. he met Buddhaghoṣa, and like him lived and studied in Great Monastery (Mahāvihāra) at Anurādhapura in Ceylon. His two principal works are the *Vinaya-Vinicchaya* and the *Abhidhammāvatāra*, being commentaries on the→*Vin.* and→*Abh. Piṭakas* respectively.

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Buddha-Gaya A location in N. E. India, Sacred to Buddh.→ Gaya.

Buddhaghoṣa→Theravāda monk-scholar of Ceylon of 4th/5th cents. CE, famous for commentaries on Pali cannon of scripture, espec. his great compendium of Buddh. thought and practice, the→*Visuddhimagga* (The Path of Purification). In Thv. countries B. is regarded as greatest exponent and interpreter of canonical scriptures ; emphasis is laid on fact that his name means 'the voice of the Buddha'. Nothing is known with certainty of date or place of his birth. The Sinhalese trad., contained in 2 Pali works, the→*Cūlavaṃsa* and the *Buddha-ghosuppatti* (a collection of legends about the great man), is that he was a native of→*Magadha* in N. India, a→*brahman* by birth who was early attracted to Buddhism by contact with a learned Buddh. monk named Revata ; he was ordained into the→ Saṅgha, and travelled to Ceylon, settling in Great Monastery (*Mahāvihāra*) or Anurādhapura, where he spent most of life in study of scriptures and writing ; he returned at end of life to his native Magadha and died at Gaya. Burmese trad. claims him as a native of Burma, who, having studied in Ceylon and there composed his great work, the *Visuddhimagga*, intro. this and complete Pali canon of scripture into Burma, thus inaugurating what Burmese regard as a new era in Buddhism of their country. Mod. research, using internal evidence of his works and archaeological evidence, suggests Andhra, in S. India, as his place of birth. B.'s writings reveal close familiarity with the Andhra of that time, whereas his refs. to N. India contain inaccuracies difficult to reconcile with theory of his Magadhan origin (e.g. his ref. to Patna (Pātaliputta) as sea-port). Beside the *Visuddhimagga*, B. wrote commentaries on (1) the→*Vinaya-Piṭaka*, (2)→*Sutta-Piṭaka*, and (3)→*Abhidhamma-Piṭaka*. These are as follows : (1) on the *Vinaya : Samantapāsādikā* and *Kaṇkhāvitaraṇī* ; (2) on *Sutta-Piṭaka* ; *Sumaṅgalavilāsinī* (on the *DN*), *Papañcasūdanī* (on the *MN*), *Sāratthapakāsinī* (on the *SN*), *Manorathapūraṇī* (on the *AN*), *Paramatthajotika* (on the *KN*) ; (3) on→*Abh. Piṭaka* ; *Atthasālinī*, *Sammohavinodanī*, and

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Pañcappakaraṇaṭṭha-kathā. His great achievements were ; the new status he gave Pali scholarship at time when Skt. in India had become the prestige language among Buddh., as well as among *brahmans* ; the develop. of a coherent and systematic Theravāda school of philosophy.

The *Culavamsa*, E.T., C. Mabel Rickmers, 2 vols. (1953) : B. C. Law, *The Life and Work of Buddhaghoṣa* (1923) (new edn. 1946); Nyanoponika, *The Path of Purification* (1964) ; S. Dutt, *Buddhist Monks and Monasteries of India* (1962), pp. 249-60.

Buddha-Kāya Since the Buddha is equated in Bu. thought with the Absolute, as well as being one who is connected with welfare of world, the conception of the three *Buddha-kāya*, or Buddha-bodies, has been developed to express relationship of one aspect of the Buddha-nature to the other. The 'three-bodies' doc. (*Tri-kāya*) affirms that Buddha exists as (1) *Dharma-kāya* ; (2) *Sambhoga-kāya* ; (3) *Nirmāṇa-kāya*. The *Dharma-kāya*, Dharma-body, or Truth-body, is also known as *sva-bhāva-kāya*, or 'self-being-body', because it is self-existent ; it is the Dharma, or reality, remaining within its own nature. It is in this sense, says Suzuki, 'the absolute aspect' of the Buddha-nature (*op. cit.*, 308). (2) The *Sambhoga-kāya*, or 'Bliss-body', is the celestial manifestation of the Buddha-nature, i.e. as it is perceived by celestial, or non-mortal beings. There is also in this term the sense of 'Enjoyment-body', i.e. that which is 'enjoyed' by the Awakened One (Buddha) ; a well-deserved 'enjoyment' of fruit of spiritual discipline. These two notions converge in another poss. trans. of *sambhoga-kāya*—viz, 'Glorious-body' or 'body of glory'. It is, says Murti, 'the concrete manifestation to himself and to the elect (of) the power and splendour' of the Buddha-nature. (3) the *Nirmāṇa-kāya* is the 'Assumed-body'. This body is necessitated, says Suzuki, because 'the Dharmakāya is too exalted a body for ordinary mortals to come into any conscious contact with. As it transcends all forms of limitations, it cannot become an object of sense or intellect.....The essence of Buddhahood is the Dharmakāya, but as long as the Buddha remains such, there is no hope for the salvation of a world of

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particulars. The Buddha has to abandon his original abode, and must take upon himself such forms as are conceivable and acceptable to the inhabitants of this earth.' (*Op. cit.*, 310). The *nirmāṇa-kāya* is thus the hist. manifestation of the Buddha-nature as a man, e.g. as Gotama. This doc. of the Triple-Body of Buddha is a late development in→Mhy. Buddhism, although the germs of doc. were present long before it was thus given systematic form. The formal affirmation of the doc. is assoc. with the crystallising of the→*Yogācāra* philosophy into a system by→Asaṅga and his disciples in the 4th cent. CE.

D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1930), pp. 308-38; T. R. V. Murti, *The Central Philosophy of Buddhism* (1955), pp. 284-7.

Buddhas (other than Gotama) The Buddh. idea that, when truth (*dhamma*) is lost to men, it needs to be re-proclaimed by a new Buddha, is reflected in belief that there had been earlier Buddhas in the world before appearance of Gotama the Buddha. The Pali canon, in its→*Khuddaka-Nikāya*, incl. a book entitled *Buddhavaṃsa*, or the Buddha-lineage. This gives accounts of lives of 24 Buddhas prior to Gotama, and incl. him as the 25th. Of these 24, the last seven are mentioned in earlier works found in Pali cannon, *viz.* in the *Dīgha-Nikāya* (II, pp. 5ff.), the *Saṃyutta-Nikāya* (II, pp. 5f.), and *Vinaya-piṭaka* (II, p. 110). These seven are Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama. (On these, see further, *Mahāpadāna Sutta*.). These 7 are incl. in the *Buddha-vaṃsa*, together with the preceding 18 (Dīpaṅkara, Kondañña, Maṅgala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa and Phussa). The 27th ch. of this book mentions a further 3, who preceded Dīpaṅkara, *viz.* Tanhankara, Medhankara and Saranankara. In the Skt. literature of the Mhy., the number is further increased : the→*Lalitavistara* has a list of 54, and the *Mahā-vastu* of over a hundred. It should be noted, to avoid confusion,

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that the names given above are not exclusively those of previous Buddhas, but are frequently used by other individuals, and are, e.g. often taken as the 'religious' names assumed by Buddh. monks, in a fashion similar to that by which Catholic children are given names of saints.

In addition to Gotama, and Buddhas who preceded him, the *DN* of the Pali canon mentions also those Buddhas who will follow him, i.e. those who are yet to come, after the present Buddha-era. 10 of these are named in the *Cakkavatti-Sihanāda Sutta* (*DN*, III, pp. 75ff.): Metteya, Uttama, Rama, Pasenadi, Kosala, Abhibhu, Dighasoni, Sankacca, Subbha, Todeyya, and Nalagiripalaleyya. Of these the most important in Buddh. thought is the next successor to Gotama, the coming Buddha,→Metteya. Acc. to Pali trad. the Buddha is born only in Jambudvīpa (India). one of the 4 great continents in Indian cosmology (see→Cosmology), and only in the *Majjhima-deśa* region of that land, i.e. the 'middle-country', approx. the region, where Buddhism orig. and developed historically. Not only does every Buddha preach the truth (*dhamma*) which has been lost by men; he also founds an Order (→*Saṅgha*) and does not pass into→*nibbāna* until the relig. (*sāsana*) is well-estab. (*DN*, III, p. 122).

Buddha-Sāsana Term commonly used in Asian countries for the 'religion' of the Buddha (lit. 'the Buddha-discipline'). The term implies whole scheme of moral precepts, devotional practices, meditation, and social relationships which is regarded as owing its origin to Buddha. A more specialised meaning is that of the ninefold Buddha-S. (*navāṅga Buddha-sāsana*) in Thv. Buddhism, by which is meant nine forms in which teaching of Buddha is found, viz: discourse (*sutta*); mixed prose (*geyya*); exegesis (*veyyākaraṇa*); verse (*gāthā*): solemn utterance (*udāna*); sayings (*itivuttaka*); previous-birth-stories (*jātaka*); marvels (*abhūta-dhamma*); analysis (*vedalla*).

Buddha-Vaṃsa 'The Buddha-lineage', a Buddh. canonical text of the Pali canon. (→Buddhas other than Gotama).

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Buddhism, General Survey Buddhism is the West. name for what in Asia is gen. known as the *Buddha-Sāsana*, i.e. the relig., or, lit., 'discipleship' of the Buddha, or Awakened One. (→Buddha, as generic title.) The relig. thus named orig. in N.E. India, in region now known as Bihar, in 6th cent. BC, as result of experience of Gotama (or Gautama) (→Buddha, Gotama), a young 'prince', or more exactly, son of a ruler of the→Śākya tribe. His home was in→Kapilavatthu, in the foothills of the Himālayas ; but his 'awakening' or 'enlightenment' occurred at a place now known as Budh-Gaya, on banks of one of the south. tributaries of the Ganges (→Buddha-Gaya.) The doc. which he then began to preach is known as the →Dhamma (or Dharma) ; it consists of an analysis of the human situation, of nature of human existence, and structure of human personality, and a setting forth of means whereby the suffering and mortality, which is common lot of mankind, may be transcended and a new state of being achieved (→→ Dukkha ; Anicca ; Anatta ; Four Holy Truths ; Nibbāna). Acc. to Buddh. trad., the first proclamation of this doc. was at Sarnath ; the discourse has come to be known as the→ Dhamma-cakkappavattana Sutta. The Buddha's personality and preaching attracted disciples, who were subsequently organised into community of theose who followed the way of Buddha, and known collectively as the→Saṅgha. The doc. was independent of any belief in a supreme creator god (→Creation), and of priestly rites or functions. It was regarded by contemporary *brahman* priests as heretical ; in many discourses (→Sutta) the Buddha is repr. as engaging in controversy with *brahmans*. The new community of the Saṅgha was an egalitarian society in which caste differences were entirely disregarded. (→Caste, Buddh. Attitude). The doc. gained for Buddha and his community the sympathy and support of the king of → Magadha, viz., → Bimbisāra. By time of Buddha's death at age of 80 (→Kushinagara) the Buddhists, i.e. both members of Saṅgha, and lay-followers, had become a large and growing body, drawn mainly from land owning, merchant, and labouring classes ; a few *brahmans* had also

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become Buddh. Among pincipal disciples of Buddha was→ Ānanda, who is credited with having had responsibility of preserving the orig. form of a number of most import. discourses of Buddha, which now form the→Dīgha Nikāya, one of main sections of the→Pali canon of scripture (→Tipitaka). The suttas, together with rules for monastic order, (i.e. the Saṅgha), later codified in the →Vinaya Piṭaka, were rehearsed and their correctness endorsed at council held immediately after *Buddha's* death, at→Rājagaha (→ Councils). Differences of opinion among monks concerning keeping of these rules developed about a cent. after Buddha's death and were reason for convening of second council, at → Vesali. A further difference of opinion, this time on matters of doc., developed in 3rd cent. BC, during reign of emperor→Aśoka, who had by this time become a Buddh. (in revulsion against violent campaigns he had waged earlier). A third council was held to deal with these doc. differences, at imperial capital of → Pataliputta (Patna). As result of this, a section of monks who held the → Sarvāstivāda view, as against trad. view of the elders or Sthaviras (→Schools of Thought, Buddh.) moved away from lower Ganges plain N.W.-wards towards→Madhura, which became their stronghold. Out of these differences, and criticisms of lowered spiritual standards of traditionalists, a new movement within Buddhism eventually emerged, which called itself the "Great Means' to salvation (→Mahāyāna) ; by this was meant the wider scope of their concern for salvation of men, as this was understood by Buddhs. They gave older school the name→Hīnayāna, or 'Lesser Means' to salvation (→Yāna). The strength of new Mhy. school was in N.W. of India, in area that was influenced by Graeco-Roman culture, through Greek Bactrian Kingdom on N.W. borders of India (→Gandhāra). The new school's much greater emphasis on virtue of compassion, as well as on wisdom, (which had been principally emphasised by Hīnayāna School) has led to suggestion that Christian influences may have had some part in development of the Mhy., since at that time trade between India and Roman world was also a vehicle for traffic of ideas, eastwards and

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westwards. Another feature of the Mhy. school was their new emphasis on the→Bodhisattva (or Buddha-to-be) as one whose function towards men in gen. was virtually that of a saviour. It was this form of Buddhism which spread northwards into C. Asia in 1st cent. CE, and in 2nd cent. from there onwards into China, where also it began, from end of 2nd cent. CE to meet with increasing acceptance. A feature of the Mhy. was use of →Sanskrit, language of the *brahman* Hindu priests ; in this prestige-language many new writings of the Mhy. Buddhism were composed. In India the 2nd cent. CE saw development of further stage in unfolding of the analytical principles of Buddh. thought, viz. the emergence of the→Mādhyamika school, with its doc. of *śūnyā*, in which Buddh. logical analysis reached its ultimate and most highly sophisticated form. The founders of this school, which is regarded by some as climax of develop. of Mahāyāna, were→Ārya Deva and→Nāgārjuna. Its over-sophistication brought about a certain reaction, or turning away from the extreme intellectualism and logical analysis which characterised Mādhyamika, towards greater emphasis on direct apprehension of spiritual truth through cleansing and clarifying of consciousness ; this new develop., led by→Asaṅga and his brother→Vasubandhu in 4th cent. CE was known as →Yogācāra, so far as its practical emphasis on methods of meditation (*yoga*) were concerned, or as Vijñāna-Vāda, so far as its doc. of the permanent and supreme reality of consciousness (*vijñāna*) was concerned. The final stage of develop. in Mhy. was that of the absorbing of much non-Buddh. material in the way of *mantras*, symbols, and cultic practices of various kinds in a process which in gen. was characterised by aim of spiritual enlightenment through use of these various devices and practices, and was known, first as→Mantrayāna and later as→Vajrayāna, or Tantra. It made its way to China as the Chenyen, and to Japan as Shingon, and in 9th and 11th cents. CE to Tibet, where it persisted as dominant form of Buddhism. Meanwhile Buddhism had spread, by agency of missionary monks, over much of rest of India, first the Deccan and west. side of sub-continent, then the S. ; in time of Aśoka, in

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Hīnayāna form it had travelled to → Ceylon. Its spread eastwards accross Bay of Bengal to→Burma and what is now→Thailand also took place during early cents. of CE; at first in the Mhy. form; later this was displaced by Pali or→Theravāda form from Ceylon. The Theravāda was one of 18 schools into which the Hīnayāna had developed; it is only school which has persisted to mod. times. From Ceylon, and Thailand, Theravāda Buddhism spread to Cambodia and Laos, in 13th and 14th cents. CE, while from China the Mhy. form travelled into Vietnam. (→South East Asia, Buddhism in). In India the Tantric or Vajrayāna form of Buddhism (*vide supra*) was followed by gradual decline in strength of the Buddh. community and eventually it was displaced at popular level by various Hindu Bhakti and Tantric cults. The→Monasteries declined, and finally, by 13th cent., Buddhism had virtually disappeared from India, except for a few pockets of survival on N.E. frontiers, notably in the Chittagong area of E. Bengal. In Ceylon, however, about 60% of population still adhere to Buddhism; in Burma, Thailand, Laos and Cambodia about 90%. From Ceylon knowledge of Buddhism, in its Pali form, came to Europe and America in 19th cent. Since then interest in the docs. and way of life of the Buddha has increased grad. and steadily in West. countries, notably England, Germany and U.S.A.; Buddh. monks from Ceylon, Thailand, Burma and Tibet are now found living in these countries; Buddh. societies of West. lay people are also increasing in number from year to year; some West. nationals have also taken→ ordination in Saṅgha. Another feature of mod. hist. of Buddhism has been its revival in India, land of its origin; this has taken 2 forms: (1) increased interest on part of Indian intellectuals in this feature of their own heritage, esp. among those dissatisfied with Hindu relig.; (2) a mass movement to Buddhism among the Scheduled Classes (the former 'untouchables') led by conversion to Buddhism of their leader, Dr. B. R. Ambedkar, Minister of Law in Govt. of India, in 1956. (→Cambodia-Laos.)

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(In South-East Asia) : While the Buddhism of Burma, Thailand, Cambodia and Laos has, in each case, been shaped to some extent by hist. of country concerned, certain features of the relig. are common to these Buddh. countries of continental S.E. Asia. In each case the early form appears to have been much more strongly of the→Mahāyāna trad. than is case now ; often there were considerable Tantric elements. The influence of the Sinhalese form of Theravāda Buddhism has, however, become so strong that it is this form which provides→ecumenical framework of Buddhism in S.E. Asia : all four countries use same→ Pali canon of scriptures, their monks are of Theravāda order, adhering closely to rules of the→Vinaya ; they can pass from monasteries of one country to those of another with greatest ease (except where political conditions at present provide barrier), and Pali is their common language. Each country has in course of its hist. been a monarchy, whose ruler was trad. a Theravādin Buddh., and in each case there developed the office of chief monk, or supervisor of whole monastic order throughout country (*Saṅgharāja*, in Burma *Thathanabaing*). Moreover, in each country there has been accommodation to local indigenous forms of relig., notably belief in→spirits who must be placated, and in→astrology and numerology. These local beliefs have, in each case, been fused with Buddhism at popular level to produce distinctive national amalgams which should properly be described as Burmese-Buddhism ; Thai Buddhism, etc. (→→ Burma ; Cambodia ; Festival ; Holy Days ; Laos ; Thailand).

(Political Power) : In hist. of Buddhism four patterns of relationship with State can be distinguished : (i) easy coexistence between Buddhism and the State ; (ii) State patronage of Buddhism ; (iii) identity of Buddh. → Saṅgha with State ; (iv) persecution of Buddhism by State. Examples of (i) occurred during lifetime of Buddha and reign of→Bimbisāra, king of Magadha, in certain periods in hist. of Chinese and Japanese Buddhism, and present situation in→Ceylon. Examples of (ii) are→Aśoka in anc. India ; Medieval Ceylon, Burma, Thailand and Cambodia, under such kings as Parakamma Bahu,

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and Anawratha ; mod.→Thailand and Cambodia. Tibet until time of Chinese invasion in 1950 provides almost only example of (iii) ; from 1950 the same country provides a clear example of (iv) ; Chinese Buddhism also provides examples of State persecution, notably that which occurred in early part of 7th cent. CE under first emperor of T'ang dynasty, Kao Tsu, and the more severe persecution of CE 845, ordered by emperor Wu-Tsung, who commanded that some 45,000 temples and small shrines should be destroyed and a quarter of million monks and nuns ejected from monastic life. The experience of Buddh. Saṅgha in those Asian countries which fell under European imperial domination from 16th cent. onwards was in some cases that of direct persecution, as in Ceylon under Portuguese in 16th cent., and in other cases disablement, due to indirect attack or to social, economic or legal discrimination, as in cases of Ceylon and Burma. It was largely because of such disablement that Buddh. monks in Burma and Ceylon under British rule became allies of those of their compatriots who were agitating for freedom from foreign rule. Even in medieval Burma, however, under conditions of State patronage of Buddhism, Burmese monks did not hesitate to reject or oppose decisions or actions of king if they considered these to be contrary to spirit of the Buddha-Dhamma. An attitude of protest against a secular government hostile to Buddhism is seen in the→self-immolation of monks and nuns in Vietnam in recent times.

Buddhist (Pali) Literature : Pali lit. falls into 2 categories : (a) canonical, (b) non-canonical. (a) *Canonical lit. :* this consists of the Ti-piṭaka, or '3-baskets', viz. Vinaya-piṭaka, Sutta-piṭaka and Abhidhamma-piṭaka. (→Ti-piṭaka). To these is added, in Ceylon, as part of canon, a supplement known as the *Paritta* (Sinhalese *pirit*), a collection of canonical chants used in certain popular rituals, such as building of new house, at funerals, in times of sickness, etc. These are used in Burma also in ceremonies and rituals for lay-people.

(b) *Non-canonical lit. :* this consists of (1) chronicles, (2) commentaries on canonical texts, (3) compositions based

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on canonical texts and presented as compendiums or manuals of Buddh. life or philosophy. The chronicles are→*Dīpavaṃsa*, i.e. 'the Island Chronicle' (the island being Ceylon); this is oldest of the chronicles ;→*Mahāvaṃsa*, 'the Great Chronicle' ; →*Cūlavaṃsa*, 'the Little Chronicle' ;→*Mahābodhivaṃsa*, 'the Chronicle of the Bodhi-tree' ;→*Thūpavaṃsa*, 'the Chronicle of the Stūpa' ;→*Dāṭhāvaṃsa*, 'the Chronicle of the Sacred Relic' (i.e. the Buddha's Tooth) ; *Sāsanavaṃsa*, 'The Chronicle of the Religion', a work composed in 19th cent. in Burma. The commentaries are far too numerous to list, these being not only commentaries upon various books of Tipiṭaka, but also commentaries and sub-commentaries upon the commentaries. Some of the more import, of these may be noted, viz. those composed by→Buddhaghoṣa : on the Vinaya-piṭaka, *Samantapāsādikā* ; on the Dīgha-Nikāya. *Sumaṅgala-vilāsinī* ; on the *Dhammasangaṇi* (1st book of the Abh.-piṭaka, *Atthasālinī*. The third type of non-canonical lit., the compendiums or manuals, incl. import. works such as Buddhaghoṣa's→*Visuddhimagga* ; the→ *Malindapanha* ; the→*Abhidhammatthasangha*.

Trans. into Eng. of many of these non-canonical texts may be noted : *The Great Chronicle of Ceylon* (Mahāvaṃsa) (1912, repr. 1964) ; *Minor Chronicles of Ceylon* (Cūlavaṃsa), 2 vols. (1929-30) ; *The Sāsanavaṃsa* (1952) ; *The Expositor* (Buddhaghoṣa's Atthasālinī), 2 vols. (1920-1, repr. 1958) ; *The Path of Purification* (Visuddhimagga) (1664) ; *Compendium of Philosophy* (Abhidhammattha-sangaha) (1910, repr. 1963) : *Inception of Discipline* (intro. to Samantapāsādikā) (1962) ; *Milinda's Questions* (Malindapañha), 2 vols. (1963-4).

Buddhist Schools of Thought The first major division in the Buddh.→Saṅgha is trad. connected with the Council of Vesali (→Councils), approx. 100 years after decease of the Buddha (*c*. 383 BC). Disagreement arose concerning degree of strictness with which monastic discipline (→Vinaya Piṭaka) was to be observed. The dissentient body, who disagreed with the stricter, more conservative *Sthaviras* or Elders, henceforth became known as the→*Mahāsāṅghikas*, i.e. the Great Saṅgha Party,

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since they claimed a greater following for their more liberal interpretation of the rules. The *Sthaviras* subsequently divided into 18 schools, among the more important of which were the→ Puggalavādins, Vibhajyavādins, → Sarvāstivādins, and Theravādins (→Theravāda). The *Mahāsāṅghikas* also divided into number of separate schools, among whom the more import. were the Lokottaravādins (→Mahāvastu), Prajñaptivādins and the Caitīyas. Relationships between these other schools are shown on p. 168. The develop. of the→Mahāyāna from within the Mahāsāṅghika trad. is, as Conze says, 'wrapped in obscurity' (*Buddhist Thought in India*, 1962, pp. 198f.). The 2 principal Mahāyāna schools in India were the→Mādhyamikas and the→ *Yogācāras*. In China and Japan, Mahāyāna developed into a number of schools peculiar to those countries, notably the T'ien-t'ai or Tendai, Ch'an or Zen, Chen-yen or Shingon, the Pure land, and the Nichiren.

Burma, Buddhism in as elsewhere in S. E. Asia, has two aspects : monastic and lay ; these two aspects are organically connected, and neither could exist apart from other. The Buddhism of the monasteries is predominately of kind which looks to Pali canonical and commentarial lit. for its norms and standards, and is known as→Theravāda. There are, however, a few very small, isolated monasteries adhering to the→Mahāyāna ; these are supported by, and minister to, local Gurkha and Chinese communities ; the former in some hill areas of north, and the Shan States of E. Burma ; the latter in Rangoon.

Historically the Mahāyāna has lost ground in Burma. Archaeological evidence indic. that in earlier period Skt. Buddhism, both Mahāyāna and→Sarvāstivādin, had considerable influence. B. of some kind may have existed in Burma as early as 3rd cent. CE, if evidence of an early Chinese source can be accepted. Certainly from 5th cent. CE there is epigraphical and other archaeological evidence of a fairly flourishing Buddh. life, which appears to have been closely connected with N.E. India, and poss. also with Andhra, on east coast of S.

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India. Fragments of the Buddh. Pali canon have been discovered at Prome, dating poss. from as early as 5th cent. CE. By 7th cent., for which evidence is available in accounts given by Chinese pilgrims, both the Theravāda and Sarvāstivāda forms existed. From 8th and 9th cents. CE the Mahāyāna form appears to have existed in lower Burma, notably at Prome, where was intro. from N.E. India (Bengal). Before long this had it followed the Indian course of develop., and became markedly Tantric (→Vajrayāna). A new era for Burmese B. began in 11th cent. CE with coming of a ruler of Pagan named An-aw-ra-hta (the Burmese form of *Aniruddha*), who became king of upper Burma in 1044. Converted to Theravāda B. by a monk, he set out to reform the relig. from extreme form of Tantrism into which it had developed under control of the *Aris* (or Aryas), a corrupt Tantric priesthood which dominated upper Burma. Having extended domain eastwards to Thaton, he opened up Burmese Kingdom to strong Theravāda influence emanating from the Mons who at that time inhabited S.E. Burma. It is from this time that Theravāda became dominant form of B. practised by Burmese of the central river valley regions ; from this, says Coedès, sprang the civilisation, lit. and art of the Burmese, which have persisted to mod. times. The Aris, however, were not completely suppressed ; they managed to maintain their corrupt from of B. (incl. the eating the meat, drinking of spirits, use of spells, and sexual licence) until as late as 18th cent. Nor did Theravāda B., though it had royal patronage, succeed at once in transforming the earlier indigenous worship of spirits, or Nats ; it grad. made its way, transforming local beliefs and practices and producing through the cents. the amalgam of Theravāda B. and local trad. which is peculiar to Burma, and to which the name Burmese B. must be given. When this was first discovered by Europeans, it was declared to be a thin veneer of Buddhism covering the 'real' religion of Burma, viz. Nat-worship. More recently, however, it has been argued (by E. M. Mendelson and others) that Burmese B. is properly understood as a spectrum, at one end of which are the indigenous cults and beliefs, at the other the

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authentic Theravāda B. of the Pali Canonical scriptures practised in the monasteries ; between these two extremes is a continuum in which the transition from one to the other is made, with a steady growth of the authentic Theravāda element. At this level there has been communication with other Theravāda countries, notably→Ceylon, from time to time. Burma has become noted for its→Abhidhamma studies, and in recent centuries has attracted monks from Ceylon to the monasteries where this is specially studied. The British conquest of Burma in 19th cent. and imposition of Brit. imperial rule seriously damaged trad. structure of→Saṅgha organisation ; when Burma achieved independence in 1947, the task of recovering a great deal of lost ground confronted the Saṅgha. U Nu, prime minister of independent Burma until 1962, attempted to fill the role of the Buddh. kings of pre-colonial days in acting as protector of B. In 1956, the 2500th anniversary (acc. to Theravāda chronology) of the Buddha's entry into *nibbāna* was celebrated by holding of a great 'Buddh. Council', with reciting and revision by monks of entire text of the→Tipiṭaka, in a vast cave-auditorium outside Rangoon specially constructed for purpose from public funds. In 1961 a measure was passed in the Rangoon Parliament making B. the official relig., but without discrimination against other religs., which together account for the approx. 20% non-Buddh. portion of pop. of of Burma. This was subsequently rescinded by military government under Gen. Ne Win, who took over control of Burma in March 1962.

Burma has many monasteries. Through the heartland of Burmese civilisation (the river valleys) they are to be found in almost all small towns and villages, where they provide centres of influence, moral and educational, for the local people. Burma, like other Theravāda countries of Asia, has a high rate of literacy. The→pagodas, built and furnished by Kings and lay people are found attached to monasteries in most towns ; some of the more magnificent of these, such as the pagodas of Mandalay and the *Shwe Dagon Pagoda* at Rangoon, covered with gold leaf donated by Buddh.-laypeople, are famous as

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centres of pilgrimage, and provide places of assemby for vast crowds on festival days.

G. Coedès, *Les Peuples de la Peninsule Indochinoise* (1962) ; *Les États Hindouisés d'Indochine et d'Indonésie* (new ed. 1964) ; N. R. Ray, *Sanskrit Buddhism in Burma* (1936) ; E. Sarkisyanz, *The Buddhist Backgrounds of the Burmese Revolution* (1965) : E. M. Mendelson, 'Religion and Authority in Modern Burma', in *The World Today* (March, 1960), 'Buddhism and the Buddhist Establishmet', in *Archives de Sociologie des Religions*, 1964, No. 17.

Bu-Ston Tibetan Buddh. Scholar and historian ; b. CE 1290 ; d. CE 1322, who is credited with collection and arrangement of Buddh. Tibetan canon ; author of commentaries on import. Buddh. treatises. Best known for *History of Buddhism*, in two parts, trans. by E. Obermiller (Heidelberg, 1931-2).

Cakkappavattana→Dhamma-Cakkappavattana Sutta.

Cambodia and Laos, (Buddhism in : Like other countries of S.E. Asia, Cambodian relig. was in earlier period of medieval history a mixture of→Brahmanism and Mhy. Buddhism. The Khmer kingdom, of which mod. Cambodia is survival with its centre at Angkor, was in former times of great influence and importance in the Indo-Chinese peninsula and was strongly Hindu in culture. The description of Cambodian affairs in years 1296-7 given by a Chinese envoy, Chao Ta-Kuan (French trans. by P. Pelliot, *Bulletin de l'École française d'Extréme-Orient*, II, 123), shows at end of 13th cent. Theravāda Buddh. monks were one of 3 principal relig. groups in country (the others being Hindu brahmans and Saivites). In 14th cent., as result of growing influence of the Thais, who had now estab. Ayudhaya (see Thailand, Buddhism in) as capital, and accepted the Sinhalese,→ Theravāda form of Bhm., Cambodia became more predominantly Theravādin and has continued so until present. From Cambodia, Ther. Bhm. was intro. into newly founded state of Laos in 14th cent. A Thai prince, brought up by a Buddh. monk in old Cambodian capital at Angkor, and himself son-in-law of king of

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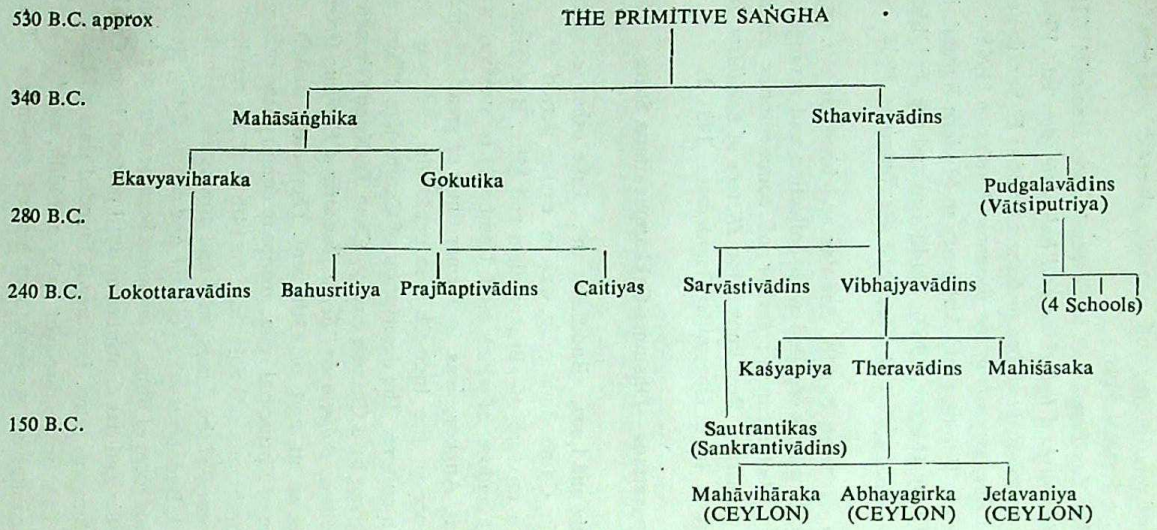

Development of Buddhist Schools during the first five centuries, Buddhist Era

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Cambodia proclaimed himself king at Lan Ch'ang (modern Luang Prabang) in 1353 ; he founded the state of Laos, which also, since 14th cent., been a predominantly Ther. Buddh. country, having strong links with the Buddh. Order in neighbouring Thailand (the Lao people themselves being of same ethnic group as Thais).

G. Coedès, *Les États hindouisés D'Indochine et d'Indonésie* (1964) ; *The Making of South-East Asia* (1966) ; D. Deydier, *Introduction à la connaissance du Laos* (1952) ; M. L. Manich, *History of Laos* (1967).

Caste (Buddhist attitude) Caste, of India type, has strictly no place in Buddh. social structure. In rejecting role of→brahmans as guardians and transmitters of sacrificial system, the Buddha implicitly rejected their claim to pre-eminent social status, and ritual hierarchical structure of Indian society of which brahman supremacy was key-stone. Early disciples of Buddha were from various social strata : a few brahmans. some kshatriyas ('landed gentry'), a large number from vaishya (merchant) class, and some from shudra or labourer class. In becoming a disciple of Buddha, one shed former hereditary lineage (*gotra*) and became member of (spiritual) lineage of Buddha. (*Vis. IV* : 74). Within the early→*Saṅgha* there were no distinctions on grounds of former caste membership ; honour was accorded to those who were spiritually advanced, or who were seniors, or 'elders'→ *Thera*, in terms of years of membership of Saṅgha. This attitude to caste distinctions continued to characterise Saṅgha throughout most of its hist. ; in Ceylon, however, a caste-system exists among Buddhists, both of cen. Kandyan highlands, and of lowlands. The highest and most numerous caste is the Goigama ; the caste incl. not only Buddhist laymen, but also monks whose family are of this caste. The tendency of Goigama to separate themselves from others even in matters of Buddh. devotion at local temple is, however, even by them occasionally seen to be basically inconsistent with Buddh. principles (Cf. Ryan, *op. cit.*, pp. 121ff.).

D. D. Kosambi, *The Culture and Civilization of Ancient India*

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(1965), ch. 5 ; Nyanamoli, *The Path of Purification* (1964), pp. 142ff. ; R. Pieris, *Sinhalese Social Organisation* (1956) ; Ryan, B., *Caste in Modern Ceylon* (1953), *Sinhalese Village* (1958) ; Nur Halman, 'The Flexibility of Caste principles in a Kandyan Community', in E. R. Leach (ed.), *Aspects of Caste in S. India, Ceylon, and N. W. Pakistan* (1960).

Cetiya Earthen mound or tumulus, reverenced as cult-object in pre-Buddh. India.→Stūpa. The name survives in Siamese name for a Buddh. pagoda, viz. ; '*chedī*', or more properly '*Phra Chedi*', (*Phra* being a term of respect→*Pagoda*, Buddh.).

Ceylon, Buddhism in So far as is known, Ceylon was the first country outside Ashoka's India to receive Buddhism and is certainly to-day the country with the longest continuous and unbroken history of Buddhist practice. For most of the story of Buddhism's introduction into the island by the monk Mahinda and his companions we are dependent on the Pali historical chronicles. While there may have been some embellishment of the details of the story, in general there is little doubt that Buddhist beginnings in Ceylon go back to at least the third century B.C. Some would date them even earlier.

The king of Ceylon at the time was named Devanampiya Tissa, that is, Tissa Beloved of the Gods. His name is an indication of the religion of Ceylon prior to the introduction of Buddhism ; consisted of the worship of a number of gods, many of whom bore the same names as the Vedic deities worshipped in ancient India : Brahmā, Indra, Yama, Varuṇa and Kuvera were the major ones ; others included Baladeva, Rāma, Vāsudeva and Shiva. According to the tradition, the king himself became a lay Buddhist, as did many of the people of Ceylon. Worship of the gods did not cease, but was gradually adapted to a system which was basically Buddhist and in which the Vedic deities were supposed to have been converted to Buddhism, and were now subordinate to the Buddha, to whom the highest respect was given. Devotion to the Buddha was expressed symbolically by worship of the stūpa or relic-mound and the Bodhi tree. The

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first stūpa in Ceylon was built by Tissa in the capital city of Ceylon (at that time Anuradhapura) and is still venerated by Buddhist pilgrims. A shoot of the original Bodhi tree was brought from Buddha-Gaya with great pageantry and planted with due ceremonial in a specially prepared place to the south of the city. Most important, however, in the establishing of Buddhism in the island was the entry into the ranks of the Saṅgha of the men and women of Ceylon. A monastery was founded at Anuradhapura. It was known simply as the Mahā Vihāra (the great monastery) and from that time became the most important centre of Buddhist religion in the island.

The school of Buddhism which came to Ceylon was that which prevailed at the emperor Ashoka's capital, namely that of the Sthaviras or Elders. This became known later as the Theravādin school, and has remained the dominant type of Buddhism in Ceylon. Its monks are conservative in their attitude to the central teachings of Gotama the Buddha and in their interpretation of the monastic code of discipline. It is they who have preserved the cannon of scripture in the Pali language.

Somewhat later in the history of Buddhism in Ceylon there was an attempt, successful for a while, to introduce the Mahāyāna form from south India. For a while there was serious rivalry in Ceylon between the monks of the Great Vihāra and the monks of the newly established Mahāyāna monastery, the Abhayagiri. For some centuries this rivalry continued, first one party and then the other gaining the support of the ruler. The people seem on the whole to have been more in favour of the Theravādin monks. Eventually, in the fourth century AD, the rivalry was brought to an end by the king of Ceylon in favour of the Theravādins, who remained thereafter the dominant, and eventually became virtually the only, school of Buddhism in Ceylon. The ascendancy of the Theravādins was greatly assisted in the fifth century by the work of the great Buddhaghoṣa, whose achievements in the realm of commentarial exposition of scripture and the composition of a great symposium of doctrine may be likened to that of Aquinas in the Christian tradition. Pali Buddhist scholarship

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had been in decline for some centuries and had been almost eclipsed by the prestige of Sanskrit, the language of the Indian Brahmans and of the Mahāyāna school of Buddhism. It was Buddhaghoṣa who restored Pali learning and literature to a place of honour, and in so doing became a figure to whom the greatest respect was paid by Buddhists not only in Ceylon, but subsequently throughout South-East Asia. Possibly his greatest work is the *Visuddhimagga* 'The Way of Purification', which is both a compendium of Buddhist scripture and a systematic exposition of Buddhist spirituality. For a thousand years after Buddhaghoṣa, Buddhist practice in Ceylon continued to follow the pattern which he had received from the older monks from whom he learnt the tradition, but which he then so masterfully formulated and embodied in literary form. During these ensuing centuries the fortunes of the Saṅgha in Ceylon waxed and waned. Sometimes it was required to revive the Saṅgha in the the neighbouring Buddhist countries of South-East Asia, namely, Burma, Siam and Cambodia. At other times, when it had sunk low, it was itself revived by Theravādin monks from those countries.

The most difficult period in the history of Buddhism in Ceylon probably began with the coming of the Portuguese Catholics in the sixteenth century. During the century or so during which they dominated Ceylon, and then under the rule of the Dutch for a further two centuries, and finally that of the British from the beginning of the nineteenth century, Buddhism passed through a period when its monasteries were deprived of their lands, its relationship with the state was broken, its lay adherents were either forced or cajoled into renouncing their religion in order to embrace another, and the delicate fabric of Buddhist society, lay and monastic, suffered serious damage. Nevertheless, by the end of the nineteenth century Buddhism in Ceylon, then at its lowest ebb, began to revive. New movements, monastic and lay, began to appear. New interest in the treasures of Pali literature began to be aroused, partly by the enthusiasm of Western orientalists and students of religion; new centres of Buddhist higher education were established. The

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practice of Buddhist meditation began to be revived in newly established forest-retreats aud monasteries. By the time Ceylon became an independent nation again in 1948 Buddhism had been largely, though not entirely, restored to its place as the principal guiding and directing force in Ceylonese culture. From Ceylon Buddhist influence is now extending once again, mainly through publications and the missionary activities of Ceylonese monks, not only to other countries of Asia but to the West also.

Trevor Ling, *The Buddha : Buddhist Civilisation in India and Ceylon*, Pelican Books 1976. E. W. Adikaram, *Early History of Buddhism in Ceylon*, 1946

W. Rahula, *History of Buddhism in Ceylon : the Anuradhapura Period* 1966. E. G. Ludowyk, *The Modern History of Ceylon*, 1966.

See also entries under ; *Anurādhapura, Cūlavaṃsa, Mahāraṃsa, Dīpavaṃsa.*

Citta An import. term in the Buddh. analysis of human existence ; sometimes trans, as 'consciousness', sometimes as 'mind'. It is regarded as a characteristic of all beings above level of plant life. C. is used as collective term for whole stream or series of momentary mental states (somewhat after manner of the individual 'frames' in a film, which, when shown quickly and successively, give impression of continuous action). The systematic analysis of the→*Abhidhamma* distinguishes in all phenomena three elements : *citta :* the quality of the citta, or that which 'accompanies' it (*cetasika*) the material shape or corporeality (*rūpa*).

Every C., or individual momentary state of consciousness, is characterised by pain, pleasure or indifference ; sensation of sight, hearing, taste, etc. ; whether morally wholesome or unwholesome etc. C.s. are distinguished also acc. to whether they are 'states of consciousness' in the material-sensory world (*kāma-loka*), the world of pure form (*rūpa-loka*), world of formlessness (*arūpa-loka*), or transcendental world. Acc. to the→ *Abhidhamma* there are altogether 121 different types of C.s.

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Each of these is capable of occurring in combination with any of 52 mental properties or concomitants (*cetasika*), thus making poss. a great variety of poss. mental events.
In→Mahāyāna Buddhism, C, is identified by the→Yogācārins with the 'store-consciousness' or→*ālaya-vijñāna*. It is thus, acc. to the→*Laṅkāvatāra Sūtra*, that which 'gathers up *karma*' ; '*karma* is gathered up by *citta*'. In gen., in Buddh. usage, C. is virtually a synonym of→*Vijñāna*, also trans. 'consciousness'.
S. Z. Aung, *Compendium of Philosophy*, PTS. 1910 (repr. 1956) ; D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1930), pp. 176, 180ff., 398-402.

Compassion (Buddh.) One of the 4 'illimitable' or universal virtues in Buddh. thought, described also by Conze as the 'social emotions' (*Buddh. Thought in India*, 1962, ch. 6). C. (*karuṇā*) follows loving kindness, i.e. it is a resultant of cultivation of attitude of loving kindness ; and in the Buddh. order it precedes 'sympathetic joy'. In→Mhy. Buddhism, compassion is elevated to place of importance equal to that of wisdom (*prajñā*) ; in→Hīnayāna Buddhism, compassion was subordinate to wisdom. In the Mhy. the term *karuṇā* denotes partic. the 'infinite grace of the Buddhas and Bodhisattvas for beings' (Murti, *Central Philosophy of Buddhism*, 1955). (→Brahma-Vihāra).

Conceit (Buddh.) In Buddh. thought, 3 types of conceit (*māna*) are distinguished : 'superiority-conceit' ; 'equality-conceit' ; 'inferiority-conceit'. In Buddh. view, it is characteristic of those who believe in a permanent, enduring→ego to entertain such conceits. All those who rely on idea of a permanent individual self imagine, 'Better am I' ; or 'Equal am I', or 'Worse am I' ; all these imagine thus through not understanding reality (SN. XII : 49). C. is thus a 'fetter', which is boken only at attainment of→Arahantship.

Conception, in Buddh. thought (1) The conception by mind of an object, in Buddh. thought, is result of operation of 3 distinguishable mental properties, or→*cetasika* : *vitakka* (directing of

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attention to object); *vicāra* (sustaining of attention upon object); *adhimokkha* (decision to go on attending to that one object out of many presented to the consciousness). (2) Physical conception in womb of mother, acc. to B. thought, takes place when three conditions are fulfilled; (a) when intercourse has taken place (b) when time is auspicious for mother (c) when some→*karma*-energy (i.e. from some previous existence) is ready to enter upon a new life. When these 3 conditions are fulfilled an embryo is produced; this is known as *okkanti* (lit. 'descent'). In B. countries, it is usual to reckon age of child from time of conception, which is regarded as re-beginning of life-process (*jāti*), rather than from time of birth. In some S. E. Asian B. countries, e.g. Thailand, concep. is gen. welcomed, since it is regarded as a blessing from the Buddha.

Cosmology Not all schools of Buddhism have concern with cosmology: the→*Mādhyamika*, e.g., with its view of unreality of external world and exclusive concern with questions of ontology, had relatively little interest in cosmological schemes. Among 3 schools, where there was interest in phenomenology, a broadly similar C. was (and is) affirmed. These 3 are (1) the→Theravādin (2) the→Sarvāstivādin (3) the→Yogācāra. In many respects this C. was that of brahmans of anc. India, in which an infinite number of worlds was affirmed, the cosmography of each being basically similar to that of this world, which had as central point a huge mountain, Mt. Meru, on 4 sides of which were 4 territories, each ruled over by a Great King, or guardian. The southern territory or continent was called Jambūdvīpa; it was this which the anc. Indians believed they inhabited. Since there were unlimited numbers of similarity structured worlds, a scheme of classification of these worlds was developed. In B. cosmology, the entire universe is divided into 3 spheres, or *dhātus*: *kāma-dhātu* ('sensual' sphere); *rūpa-dhātu* ('sphere of form' only); *arūpa-dhātu* (sphere of 'formlessness'). The word *loka* (world) may occur in these 3 compounds instead of *dhātu*. Another syn. for *dhātu* is *bhava*

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(existence) ; this term occurs most frequently in the *Suttas* of Pali canon, where considerable ref. is made to this 3-fold cosmology. The lowest of the 3 spheres is the *Kāma-dhātu* (or *K-loka*, or *K-bhava*), the sensual world. This ranges from, at very lowest, a vast number of hells, upwards through the realms of ghosts (*pretas*), of animals, and of men, to realm of the inferior 'deities', the→*asuras*, on to the heavens of superior 'deities', the *devas*, at highest point of sensual-world. The whole of this world is inhabited by beings with six senses—sight, hearing, taste, smell, touch, and mental impression (the last name is regularly regarded in B. thought as one of 6 senses). In the various hells are beings who are suffering in various degrees of previous wickedness. Some hells are dark, some cold, some hot; each type has eight grades in rank-order from bad to worst (in the hottest hell, e.g. there is no intermission of pain whatsoever). The surface of earth is realm of animals and mankind. The *asuras* belong partly to surface of earth, partly to upper regions. The *devas* inhabit highest plane of sensual-world, viz., the heavens above summit of Mt. Meru. Here is the Heaven of Thirty Three Gods (*Trayastriṃśa*) : the Heaven of→Yāma, where it is never night ; the Tusita Heaven, where resides→ Metteya, the Buddha-to-be ; and the two highest heavens where even a wish or a thought (without action) can generate new→ *karma* ; the highest heaven is the abode of→Māra, the Evil One, who is thus supreme over whole sensual-world. A notable feature of the *deva*-heavens is that no women are there ; rebirth there is always as male. The second world, the *Rūpa-dhatu* (or *R-loka*, or *R-bhava*) (sometimes trans. 'Fine-material world') is characterised by absence of 3 senses of taste, smell and touch ; here there is only sight, hearing and mental impression. The inhabitants of this world still have shape, or form (*rūpa*), which at this level is still indispensable to their existence. The *Rūpa*-world is divided into a number of heavens : 17 acc. to the→ *Abh. Kośa* of Vasubandhu ; 16 acc. to the Thv. and 18 acc. to the Yogācāra. Connected with these heavens, are various stages of Jhāna→(Dhyāna), or contemplation : the practice of the 1st Jhāna gives access to the 1st 3 *Rūpa*-heavens (sometimes

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called *Brahma-loka* or Brahma-world) ; the practice of 2nd Jhāna, the next 3 ; the 3rd Jhāna to next 3 ; the final Jhāna to last 8. Above the *Rūpa*-world is the third major division of the cosmos, the *Arūpa-dhātu* (°*loka*, or °*bhava*). In this 'formless' or 'immaterial' world, sight and sound are absent ; there is only mental impression, or, in Yogācāra terms, consciousness-only. All schools agree in a list of 4 heavens in the Formless World : the heavens of boundless space ; of infinite consciousness ; of nothingness or non-existence ; of neither consciousness nor unconsciousness. To these heavens come beings, whose rebirth follows meditation on one of the 4 illimitables or→Brahma-vihāra. These two upper worlds the Fine material (*Rūpa-dhātu*), and the Immaterial (*Arūpa-dh.*) are sometimes ref. to collectively as the *Brahma-loka*, or spiritual world, although, as already mentioned, this term is sometimes used in a more partic. sense of the 3 heavens of the *Rūpa-dh.*

The→Hīnayāna and→Mhy. cosmology is approx. the same up to this point. But beyond the 3 worlds *Kāma*, *Rūpa*, and *Arūpa*, the Mhy. points existence of yet another realm, the *Buddha-Kṣetras* (lit. the 'Buddha-fields'). Each is field of influence of a supremely Enlightened One (or Buddha), (→*Buddhas, other than Gotama*) ; each Buddha is regarded by Mahāyānists as able to secure rebirth in his own heaven of all men who call on his name in perfect faith. Women also may be reborn there, but it will be as men ; just as only male beings inhabit the *deva* heavens of *Kāma-dhātu* (see above). In Mhy. Buddhism, espec. in China and Japan, rebirth in the Buddha-land becomes for lay people the real relig. goal, displacing—*nirvāṇa* as the ultimate hope. (→Creation).

The lit. sources in which the C., outlined above, is most prominent are : (1) for Theravādin school, certain Abh.-works, notably the *Vibhaṅga* (last chapter) and *Dhamma-Saṅgaṇi* ; there are cosmological refs. in the *Kathā-vatthu* ; beyond the canonical lit., Buddhaghoṣa's *Visuddhimagga* is on this, as on other import. B. topics, the standard authy. (2) the Sarvāstivādin views are repr. in the *Abh.-Kośa* of Vasubandhu (3) the Yogācārin system is repr. in the *Vidyāmātra Siddhi* of→Dharmapāla.

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R. Spence Hardy, *Manual of Buddhism* (1853 ; 1st Indian edn. 1967) ; Nyanamoli, *The Path of Purification* (1964); W. M. McGovern, *A Manual of Buddhist Philosophy*, vol. I, *Cosmology* (1923).

Councils Acc. to Buddh. trad., there have been, in the course of Buddh. hist., a number of councils : the number accepted as authentic varies from country to country. Ceylon and Burma, e.g. acknowledge 6 ; the 6th having been held in Rangoon in CE 1956. Thailand acknowledges 10, the Rangoon C. in this case being reckoned as 10th. All, however, are agreed on first 3. These are (1) at Rājagṛha (Rājagaha), in monsoon season following Buddha's deccase, *c.* 483 BC (2) at Vesāli, about a cent. later (3) at Pāṭaliputra (Patna) during reign of emperor→ Ashoka, poss. *c.* 250 BC. These are all locations within India, in the lower Ganges valley. A 4th C. was held in N. W. India, under auspices of the Kushan emperor→Kanishka. The date of this C. is uncertain, as K's own dates are matter of controversy. The Pali chronicles of the Thv. school do not take this 4th C. into account ; although it is not certain that Thv. monks did not take part. It was held, acc. to some authorities, at Jālandhar ; acc. to others, in Kashmir. The Thai Buddh. trad. reckons the 4th C. to have been one held at→ Anurādhapura in Ceylon, convened by King of Ceylon. Devanam Piya Tissa *c.* 220 BC. Burmese and Sinhalese trads., however, reckon as the 4th the C. held at the Aloka Vihāra in Ceylon, convened by King Vatthagāmini *c.* CE 90. Acc. to Thai trad., the 6th and 7th C.'s were also held in Ceylon, in 27 BC CE 1044 respectively ; the latter being convened by the great king Parākrama, at Pulatthi-nagara. Thai trad. claims that 8th and 9th were held in Thailand, in CE 1477 at Chiengmai (N. Thailand) and CE 1788 at Bangkok, respectively ; the latter being convened by Rāma I, King of Thailand. Acc. to Sinhalese trad. the 5th C. was held in CE 1865 at Ratnapura in Ceylon, the royal patron being Basnayaka Nilama. Acc. to Burmese trad. (which at this point only differs from the Sinhalese), the 5th was the C. held at Mandalay in CE 1871, convened by Min-don-min, King of Upper Burma.

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The occasion for assembling of these C.'s was gen. a need to agree upon text of the Buddh. scriptures, or commentaries thereon. Thus the Ist C., acc. to unanimous trad. of all Buddh. schools, met to estab. text of the→*Vinaya Piṭaka* and→*Sutta Piṭaka*. Mahākassapa is held to have presided, and a monk named Upāli to have supplied the definitive version of the *Vinaya*, and→Ānanda that of the *Sutta Piṭaka*. The text thus agreed was recited in chorus; hence the Pali name for the assembly, '*saṅgīti*', a 'singing-together'; this word is repr. in Eng. as 'council'. The historicity of this Ist C. has been challenged by mod. scholars, notably by Oldenberg, and is still held by some to be purely legendary; however, a considerable body of scholarly opinion, in both East and West, supports the view that such an assembly did take place shortly after the Buddha's decease. Acc. to Buddh. trads., the 1st C. was held in a large cavern in a hillside, near Rājgṛha (the mod. Rajgir), though the site has not been identified. The trads. agree that 500 monks took part. The basic account of 1st C. is found in the→*Cullavagga*, which is followed in the Pali extra-canonical lit. of the→*Dīpavaṃsa* and *Mahāvaṃsa*. Other accounts are those of the→*Mahāvastu* (the *Vinaya* of the Lokottara-vādins) of→Aśvaghoṣa, and the Tibetan *Dulva*. Other accounts such as→Buddhaghoṣa's *Samanta-pāsādikā* and that of Chinese pilgrim Hsüan-Tsang, though much later compositions, may embody anc. trads.

The 2nd C., held at Vesāli, was occasioned by growth of irregular practices among certain monks in that area. A highly venerable monk named Yasa, disciple of Ānanda, reproached them with ten breaches of Buddh. monastic discipline. They replied with counter-accusations against Yasa. Another highly respected and venerable monk, Revata, of great repute for learning and piety, was appealed to by all concerned. He gave his verdict in support of Yasa, and at his suggestion a C. of 700 monks was convened at Vesāli to settle the dispute. This C. appointed a committee of 8 monks, 4 from the 'western territory' and 4 from the 'eastern territory'. The committee reported unanimously in condemnation of practices of monks

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of Vesāli. Acc. to Pali trad. of Buddhaghoṣa, this was followed by recital by all the monks of a new arrangement of the *Vinaya* and *Suttas*. The royal patron of this 2nd C. is held to have been Kālāśoka, a descendent of King Ajātasattu. This C. is last event in hist. of Buddhism which is commonly recorded in all the various versions of the *Vinaya-piṭaka*, i.e. both Pali and Skt. The accounts of 2nd C., like 1st, were regarded by Oldenberg as unhistorical ; but majority of mod. scholars accept historicity of 2nd C. more readily than that of 1st.

The 3rd C. is assoc. with name of the great Mauryan emperor, Ashoka. The emperor himself had become a Buddh. in revulsion against carnage involved in his early conquests ; as ruler, his primary concern was not partisan, but rather maintenance of harmony among his subjects and discouragement of sectarian quarrels. The→Theravādin trad.. which repr. him as actively promoting harmony by agreeing to convening of a C. to deal with a variant form of Buddh. teaching, whose exponents were called→Sarvāstivādins, has therefore a large element of hist. authenticity. The Sarvāstivādin doc., that not only present states of mind (→*citta*) are real but also past and future states, was repudiated by the orthodox, who called themselves *Vibhajya-vādins*, 'those who make distinctions' (? between present, and past/future states). The growth of the Sarvāstivādin view was apparently causing dissension in the→Saṅgha, and at instigation of the venerable Mogalliputta Tissa, a defender of orthodoxy of those who adhered to teaching of the Elders (the *Sthaviras*, as the orthodox were also known), Ashoka agreed to convene a C. of a thousand monks at Patna, capital city of the Mauryan empire. At this 3rd C., Tissa is said to have recited the→*Kathāvatthu*, a work composed by him in refutation of various heresies ; it subsequently became part of Theravādin→ *Abh. Piṭaka*. Ashoka is reputed to have favoured Tissa and the Vibhajya-vādins ; in consequence the Sarvāsti-vādin groups withdrew from region of Patna northwestwards, and made first Mathura and then Kashmir their strongholds. Acc. to Thv. chroni. 80,000 heretical monks were expelled form the Patna region after the Ashokan C., because of their refusal to

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subscribe to Vibhajya-vādin doc. Certain rock edicts of Ashoka, condemning monks who were guilty of causing dissensions and therefore expelled, are held to provide epigraphical evidence in support of the Thv. trad (J. Bloch, *Les Inscriptions D'Asoka*, Paris 1950, pp. 152f.).

Of the 4 C.'s held in Ceylon and reckoned by Thai Buddhists as the 4th, 5th, 6th and 7th C.'s, only that of 90 BC at Aloka-Vihāra is reckoned by Ceylon Buddhists. The 5th by Thai reckoning, it is known in Ceylon as 4th C. (that of Kanishka in N. W. India being disregarded by the Thv.). This 4th C. was for purpose of revising commentaries on the→*Tipiṭaka*. At end of C., the entire *Tipiṭaka*, with its commentaries, are said to have been committed to writing : they were inscribed on palm-leaves and submitted to extensive checking and counter-checking. The other 3 Ceylon C.'s (by Thai reckoning) were not C.'s in the true sense, but concerned only with revision of commentaries.

5 C.'s belong to the period of mod. history : that of 1477 at Chiengmai, N. Thailand (then the Thai capital), lasted for a year ; it was convened by Thai King to estab. Buddhism more firmly in that country ; that of 1788 also in Thailand, at newly estab. capital of Bangkok under King Rāma I, was prelude to a purification of the Saṅgha and a revival of Buddhism in Thailand ; the Ceylon C. of 1865 at Ratnapura, which lasted for 5 months, is reckoned by Sinhalese as 5th C., whereas that of 1868←71 at Mandalay, when the entire *Tipiṭaka* was recited and subsequently inscribed on 729 marble tablets, is reckoned by Burmese as the 5th. The occasion for the so-called '6th' C. in 1956 in Rangoon was celebration of 2500th anniversary (acc. to Thv. chronology) of the Buddha's entry into *pari-nibbāna* in 543 BC. It was held under patronage of the Buddh. prime minister of Burma, U Nu. 500 Burmese monks, with collaboration of learned monks from India, Ceylon, Nepal, Cambodia, Thailand, Laos and Pakistan, were charged with task of revising text of the *Tipiṭaka*. Greetings to the C. in warmest terms were received from the President of India, and from the prime minister of India, Jawaharlal Nehru. At end of

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C., the entire text of the Pali *Tipiṭaka*, and its commentarial literature, was recited by assembled monks in the vast auditorium built to similate the cave-assembly of anc. India : The revised edition of text was subsequently published (in Burmese characters) by the Burmese authorities.

E. Lamotte, *Histoire du Bouddhisme Indien* (1958) ; M. Hofinger, *Étude sur le concile de Vaisāli* 1946) ; A. Bareau, *Les premiers counciles bouddhiques* (1955) ; N. R. Ray, *Theravāda Buddhism in Burma* (1946), pp, 245-9 ; P. V. Bapat (ed.), 2500 *years of Buddhism* (1956), ch. IV.

Craving (*Tanhā*, Pali ; *Tṛṣṇā*. Skt.) Acc. to the 2nd of the Buddh. →Four Holy Truths, craving is the root of all suffering entailed in mortal existence. C. (or lit. 'thirst') is closely linked, in Buddh. analysis, with→Ignorance (*avijjā*), and→Karma, as forces which perpetuate sorrowful existence, i.e. continue the cycle of re-birth. In the Buddha's first sermon (*SN*, V, pp. 420ff. ; *Vin*, 1 : 10), it is proclaimed that C. must be got rid of, if→*nibbāna* is to be attained. 3 kinds of C. are distinguished : (1) for sensuous pleasure (2) for rebirth (3) for no further rebirth. Thus, even so long as *nibbāna* is the object of C, it cannot be attained ; all C. of any kind whatsoever is regarded as a sign of imperfection. In some passages in Buddh. scripture, C. is spoken of as having 3 aims : C. for sensual existence (*kāma*) ; for fine-material existence (*rūpa*) ; for non-material existence (*a-rūpa*). In Buddh. mythology C. is the 4th member of→Māra, the Evil One's army. C. has a 6-fold source : it arises in connection with visible objects, sounds, odours tastes, bodily contacts and mental impressions. The term is used more extensively in passages where language is popular, picturesque or poetic ; is less often used in passages of philosophical analysis. although C. is mentioned in famous formula of Chain of Causation (→*Paticca-Samuppāda*). The most common syn. for C. in the Buddh. *Suttas* is greed (*rāga* or *lobha*). Piyadassi Thera, *The Buddha's Ancient Path* (1964), ch. 4.

Creation The doc. of a personal God who created the universe

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ex nihilo is not found in Buddhism. Such a being is neither explicity affirmed nor denied. In so far as Brahmanic theology asserted a doc. of creation by Brahmā, and that Brahmā was proud of his achievement, this was met by the Buddh. counter-assertion that such a being, victim of self-conceit, must be morally inferior to the Buddha. But on larger question of how universe originated the Buddh. attitude is one of agnosticism. The Buddhist views the attempt to answer question as futile, and having no relig. importance in comparison with prior task confronting men, i.e. of spiritual progress and elimination of moral evil, acc. to way opened up by the Buddha. Buddhist thought is positive in emphasising that world has existed for such an incredibly long duration as to make it tantamount to being datum from which human knowledge starts; consequently the question: 'How did the universe begin ?' is virtually ruled out as beyond scope of proper human concern. Buddh. thought conceives of world-history in terms of *kalpas* (Skt) or *kappas* (Pali), each of which is, to all intents and purposes, an eternity; of such world-periods there have already been many hundred thousands. 'Inconceivable, O Monks, said Buddha, 'is this→*Saṃsāra ;* not to be discovered is any first beginning of beings.' (*SN.* XV. pp. 5). (→Cosmology).

Creed The nearest Buddh. approach to a formal creed in Christ. sense is the 3-fold affirmation, 'I go to the Buddha for refuge ; I go to the Dhamma (Doctrine) for refuge ; I go to the Saṅgha (Order of monks) for refuge.' This is the most widely used devotional formula among Buddh.s, and forms preliminary invocation to daily recital of the *pañca-śila,* or affirmation of the five basic moral precepts by laymen and monks alike. Apart from this, no formal statement of faith is binding upon Buddh. In→Theravādin countries of S. E. Asia. there is tacit acceptance of the Doctrine (→*Dhamma*) of the Buddha, as this is contained in the Pali canon; but even this is to be accepted on authority only tentatively as first step towards experimental verification of its truth. Without intention of practical verification, intellectual acceptance of doc. is not

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regarded as in itself of any ultimate value. The *Kālāma Sutta* teaches that there should be no acceptance of propositions on authoritative grounds alone. (→Faith, Buddh.).

K. N. Jayatilleke, *Early Buddhist Theory of Knowledge* (1963), ch. VIII.

Cūlavaṃsa 'The Short Chronicle', a continuation of 'Great Chronicle' (→*Mahāvaṃsa*), or Buddh. history of Ceylon. The titles 'Mahāvaṃsa' and 'C.' are not found in work itself: they were intro. by W. Geiger, who edited Pali text of whole chronicle; his terminology has been adopted by other western writers. The Sinhalese use only the title *Mahāvaṃsa* for whole history, from intro. of Buddhism to Ceylon in 3rd cent. BC to arrival of authorship at ch. 37.51 (point at which the '*Cūlavaṃsa*', acc. to Geiger, begins). The earlier chapters of *Mahāvaṃsa* (1-37.50) are attr. to a monk called Mahānāma, who lived at Anurādhapura *c.* 5th cent. CE. The section beginning at ch. 37.51 is attr. to a monk of 13th cent. CE, named Dhammakitta, who prob. lived at Polonnaruwa. The chs. dealing with period after 13th to 18th cents. (90-100) are gen. held to have been added in latter part of 18th cent.; ch. 101, dealing with arrival of British, is a yet later addition. (→Ceylon).

Cūlavaṃsa (Pali text, 2 vols., ed. by W. Geiger, with German trans. 1935; E. T. by Mrs. C. Mabel Rickmers, 1953); W. Geiger, *Pali Literature and Language* (2nd edn. 1956); Walpola Rahula, *History of Buddhism in Ceylon: the Anurādha period* (1956).

Cullavagga→*Vinaya Piṭaka.*

Dāgaba Name used, espec. in Ceylon. for a Buddh. reliquary mound. The word is a compound of→*dhātu* (element, essence, and hence 'a sacred relic') and *garbha* (a chamber, or cavern); thus a chamber for a sacred relic. The D. usually has the architectural form of→*Stūpa* or memorial-mound, though the two words are not, as sometimes assumed, completely

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interchangeable. Not all *stūpas* are D.'s, i.e. they do not all contain a relic chamber. A secondary meaning which has been seen in word D. is derived from usage of *dhātu*, to mean element in the sense of 'seed', and *garbha* in sense of 'womb' : a D. is thus a place of sacred potential, the seed in the womb. The word 'pagoda' may possibly be a Europeanisation (Portugese and Eng.) of *dāgaba*, though this is uncertain. (→Pagoda).

Dalai Lama – Tibet, religion of.

Dāna The Pali word D. means lit. 'giving' ; this is one of the major B. virtues. Generosity is encouraged as an essential B. attitude, and as best way of offsetting human tendency to individualistic self-centredness. It is also regarded as a form of renunciation, open to all, laymen as well as monks, and hence is first of three maior ways of making merit (*puñña*) ; the other two, in ascending order of value, being observance of moral precepts (*sīla*) and meditation (*bhāvanā*) (DN. 33 ; Itivuttaka 60). For the monk, if he is a hermit-ascetic, such as are found in some places in Ceylon, he has no possessions whatever to give ; if he is a village-monk, however, as are vast majority in Ceylon and S.E. Asia, 'giving' for him means giving of time and service to village community in form of teaching, counselling etc. For the layman practice of generosity has been cast in certain routine forms since earliest days of Buddhism, and consists largely in economic reciprocation of monks' services to villagers. Thus, merit is gained by the layman in giving food to monks, either daily when the monks maks their almsround, or on special occasion when monks are invited to ceremonial meal ; it is gained also in giving of robes, money (often to head of monastery, for the community's needs) and sometimes land, or materials, or labour, for building of new monastery or pagoda. In some B. countries (e.g. Burma) there is a recognised hierarchy of merit-making by D., as follows (in descending order of value) : (1) to build a new pagoda (2) act as sponsor for a novice-monk (3) build and donate a monastery ; (4) donate a well to a monastery (5) feed a group of monks

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on a special occasion (6) feed monks in normal way (7) give hospitality to laymen.

M. M. Ames, 'Magical Animism and Buddhism : a Structural Analysis of the Sinhalese Religious System', in *J. A. S.* (1964) ; Manning Nash, *The Golden Road to Modernity* (1965), ch. 4.

Dead, State of In Buddh. literature unhappy spirits of departed, who are unable to find reblrth in embodied form, are ref. to by anc. Indian term *preta* (Pali, *peta*). Their wretched existence is regarded as enduring until their evil→*karma* is exhausted, when they will achieve further, poss. more happy, rebirth. They are held to inhabit region immediately below surface of earth ; sometimes they are found on surface ; but certainly in a situation somewhat superior to that of inhabitants of the various hells, in bowels of the earth, (→→Cosmology (Budd.), Petavatthu).

Death : (Buddh. recollection of) In Buddhism one of the four Recollections (→Anussati), which are sometimes added in B. lists to the 6 basic R.'s described in the *Suttas* (the other 3 are the→Body → Breathing → Peace). The recollection of D. consists in monk's frequent calling to mind, every evening and every dawn, the many risks which surround human life, and thus how easily D. may come upon him. He must then consider unsubdued evil states within him, which could lead to prolonged future suffering should he die thus. 'If he understands that this is the case, he should use his utmost resolution, energy, effort, endeavour, steadfastness, attentiveness and clear-mindedness in order to overcome these evil unwholesome things'. (*A.N.*, VIII, p. 78).

(Buddh. view of) Acc. to Buddhism, the death of any living being is inherent in its nature as a compounded entity : it is the dissociation of the constitutent elements of a being. 'For the born there is no such thing as not dying' (*S.N.*, II). D. is thus a natural function of the one going process of life. For just as a birth leads inevitably to a death, so a death leads inevitably to a birth. Of the five→*khandhas*, the most import.

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is consciousness. At death of an individual these five *khandhas* contract, so to speak, to a zero-point : the momentum of life itself, however, carries the constituent elements on beyond this zero-point, to open out into new life ; thus consciousness becomes assoc. yet again with another *rūpa*, or form, another series of feelings, perceptions, etc. For this reason, the last state of consciousness of one 'life' is held to be of great import. for first state of consciousness of the ensuing one ; if it was wholesome (*kuśala*), this will produce a 'wholesome' inauguration of new life. Similarly, if it was *akuśala*, unwholesome, the ensuing new life will be unwholesomely inaugurated. It is not this last state only which determines the character of the new life ; the whole previous life has produced a momentum of a wholesome or unwholesome kind, in varying degrees, which will inevitably have effects upon the ongoing course of life.

Defilement, in Buddha. thought There is in the Buddh. system no conception of *ritual* defilement which needs ritual cleansing, as there is in some relig. systems. The practice of the Buddh. way of life is, however, described as purification (*višuddhi*) ; this implies a condition from which men need to be purified. In Buddh. thought this is a condition of mind ; the natural man is at mercy of influxes (→*Āsava*) which have to be overcome by insight, sense-control, avoidance of occasion of their arising, right use of food, sleep etc. More commonly the→ *Kilesa* are trans. by Eng. word 'defilements'. These are the morally defiling passions, the extinction of which constitues→ *Arahantship* or the attainment of holiness. The extinction of these defilements is first aspect of→*nibbāna*, and is sometimes ref. to as *Kilesa-nibbāna*.

Demons Belief in demons does not constitute a primary or essential feature of Buddh. thought. Such beliefs were, however, common in anc. India at time of the rise of Buddhism and was accepted by early Buddh. as part of cosmic 'scenery' ; refs. to demons of various kinds are not uncommon in B. sacred

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texts, where they have approx. same doctrinal status (or lack of it) as refs. to demons in early Christ. texts. One of more prominent roles of the demons, such as→*yakkhas*,→*pisācas* etc., was their supposed activity of causing distraction to B. monks (and nuns) in their meditation, by causing loud or frightening noises, often by assuming guise of some wild bird or beast. Demons are thought of in early Buddhism as beings whose doleful and malevolent condition is due to bad→*karma* of some previous existence. Wherever Buddhism has spread, it has accommod. itself to indigenous popular demonology in a gen. tolerant spirit, not openly denying existence or function of demons, but by its own characteristic docs. directing focus of attention away from such conceptions to moral and psychological roots of human evils ; B. thought is not tied to such demonology ; and can easily disperse with it. (→→Māra, the evil one ; Asuras).

J. Masson, *La Religion Populaire dans le Canon Bouddhique Pali* (1942) ; T.O. Ling, *Buddhism and the Mythology of Evil* (1962).

Desire (Tanhā/Tṛṣṇā),→Craving.

Determinism The B. view that human existence is a continuous psycho-physical stream, in which birth of any one so-called 'individual' is conditioned by previous human actions and attitudes might be thought to imply a closed determinism with regard to human conduct. In fact, this is not so. The deterministic view was known in early Buddhism as *Niyativāda* ; it is explicitly rejected by Buddha at several places in thecanonical scriptures. Thus, in the *A.N.* ('Book of the Threes', 61) Buddha examines view, held and taught by some recluses and→brahmans, who say that 'whatever weal or woe or neutral feeling is experienced, all that is due to some previous action. His reply to them is that for those who hold such a view there is no motive for desiring or striving to do any action or for abstaining from that action, and that they have in fact no logical reason at all for the pursuit of life of a recluse : 'they live in a state of bewilderment' (*A.N.*, III : 173). The view,

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that all that happens to a man is 'due to what was previously done', is examined in the *Devadaha Sutta* also (*M.N.* II : 214-28), where again it is rejected by Buddha on ground that such a view of the human situation leaves out of account the real effect of present 'effort and striving'. In the→*Jātaka*, the view of the Non-Causationists is rejected : if human action has no element of free-choice, then there is also no human responsibility for evils suffered. It is rejected on ground that it is untrue to say that human action has in it no element of moral choice (*Jāt.*, V : 237). It is because the B. analysis begins from premise, that conscious beings have freedom of moral choice, that deterministic views are rejected. Starting from same premise, Buddhists reject also any doc. of divine predestination of life of man. (→*Predestination, Divine : Buddh. attitude*). The Buddha rejected both the view called Determinism—that the course of human events is unalterably fixed and determined by antecedent factors, and that of complete Indeterminism—that all which man suffers occurs as matter of chance without causal connection with antecedent moral choices.

K. N. Jayatilleke, *Early Buddhist Theory of Knowledge* (1963), pp. 410-1, 444-6, 469 ; Piyadassi Thera, *The Buddha's Ancient Path* (1964), pp. 62-4 ; I. B. Horner, *The Middle length Sayings* (1959), vol. 3, pp. 3-14 ; E. M. Hare, *The Book of the Gradual Sayings* (repr. 1953), vol. 3, pt. III, ch. VII, 'The Great Chapter'.

Deva Pali and Skt. term meaning 'a heavenly being' or lit. 'a shining one' (rel. to Lat. *deus*). Used in B. cosmology for beings who inhabit the heavenly sphere, invisible to mortals. D.'s are not strictly 'gods' in any absolute sense, since they are not 'eternal', but are subject, together with all other sentient beings, to law of rebirth. 'Acc. to B. → Cosmology, D.'s are found in all three realms into which universe is divided : *Kāma-dhātu* ; *Rūpa-dh.* and *Arūpa-dh.* ; although they are most usually thought of as inhabiting highest level of first of these, i.e. the sensual world, or *kāma-dhātu.* They are opposed by the

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→*Asuras*, disembodied spirits gen. of an evil or hostile disposition. Acc. to the B. *Suttas*, when the hosts of D.'s increase and the hosts of Asuras decrease, this is a happy situation for moral men, just as it is inauspicious when reverse occurs.

J. Masson, *La Religion Populaire dans la Canon Bouddhique Pali* (1942) ; T. O. Ling, *Buddhism and the Mythology of Evil* (1962).

Devadatta A cousin of the→Buddha who, hearing him discourse on his return to Kapilavatthu after his Enlightenment, was converted and joined the → Saṅgha. He became a highly honoured member of Saṅgha. but about 8 years before Buddha's death he grew jealous of him, and won over the King of Magadha. → Ajātasattu as his ally in conspiring to bring about his death : three attempts were made, once with a gang of assassins, who were overcome by Buddha's presence and converted ; once by D.'s hurling a stone at him of which only a splinter struck his foot ; once by letting loose a wild elephant, which was calmed and subdued by the Buddha. D. then set about causing dissension in the Saṅgha ; he advocated a more strict asceticism than Buddha favoured, who replied that those who wished might follow such rules but he would not make them binding upon all monks. D. then began to proclaim that Buddha was not a true ascetic, and was given to luxurious living ; he thus succeeded in drawing away 500 newly ordained Vajjian monks from Vesālī. D. died of an internal injury which caused blood to come from his month ; acc. to the commentaries, in his last moment he declared that his only refuge was the Buddha. Acc. to trad., he was destined to suffer a long period in hell before being reborn. His story is told in the *Cullavagga* of the→*Vinaya-Piṭaka ;* he is mentioned also in the→*Saddharma-Puṇḍarīka*, and in the commentary on the→ *Dhammapada.*

Malalasekere, *D.P.P.N.*, vol. I, pp. 1106ff.

Deva-Dūta In B. thought, the 3 *deva-dūtas* or messengers to man from the heavenly beings (→ Deva) are age, disease and

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death. These remind man of his mortal condition, and serve to encourage him to seek more earnestly the holy life. Acc. to trad. account of life of the Buddha, it was when, as a young man, he saw, on the same day, a very old man, a sick man and a corpse being carried out to the burning ghat, that he was stirred to consider the meaning of human striving. (→Buddha, The, Gotama).

Devānam-Piyatissa (Lit. 'Tissa, beloved of the gods'). The honorific title of the King of Ceylon (247-207 BC), under whose patronage Buddhism was introduced into←Ceylon. The connotation of title would be, perhaps, 'His sacred majesty, Tissa'. He is credited with having had various important B. buildings erected, notably the 'Great Monastery' (Mahā-Vihāra) at→ Anurādhāpura, which was for cents. the home of the orthodox→ Theravādins. The events of the D.'s reign, which marked beginning of B. hist. of Ceylon, are described in the Pali→ *Mahāvaṃsa*.

Devil (Buddh.)→Māra, the evil one.

Devotions Acts of devotion constitute import. part of the Buddh. relig. life, both for monks and laymen, as the many popular manuals and books of worship pub. in Asian countries such as Ceylon and Burma testify. Such a manual has recently been published in Eng. for Western Buddhists. B. devotion consists primarily of recollection of greatness and honour of Buddha, his Doctrine (→Dhamma), and his Order (→Saṅgha), i.e. the 'three jewels' (*tiratna*), the praising of them, and commitment of oneself to them. Such an act of devotion, together with affirming of the 5 moral precepts, is the common daily practice of both monks or laymen. This may be performed, in case of laymen, at a small shrine in house or in a public place such as pagoda or temple. Often, and espec. at the pagoda, to such devotions will be added the offering of flowers, lights and incense, together with reciting of verse which connects what is offered with some specific B. intention : thus

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'I offer this good light in memory of the Enlightened One ; by meritorious action I would dispel the darkness'. The posture for devotion is usually kneeling, with hands placed in front of face, palms together, and at certain points in the devotions there will be complete prostration, with forehead touching ground. Corporate devotions, with chanting of verses, often from scripture or from devotional writings, take place in the monastic assembly hall ; in these the monks take part daily, in morning and evening ; on B. holy days (full moon and new moon) lay people may join in the special devotions of day. There is no set form for these ; the length and order of devotions may be left to senior monk who conducts them. On holy days there will also frequently be a sermon, in which a senior monk explains some aspect of B. teaching or reminds his hearers of moral disciplines of the B. life.

K. Wells, *Thai Buddhism* (1960) : Pe Maung Tin, *Buddhist Devotion and Meditation* (1964) ; Saddhatissa Mahathera, *Handbook of Buddhists* (1956) ; T. O, Ling, *Buddha, Marx and God* (1966), ch. 6.

Devotee, Lay (Buddh.)→Upāsaka.

Dhamma (Pali) ; **Dharma** (Skt.)—**Buddh**. Word occuring frequently and in many connections in Buddhism ; it has no one gen. applicable meaning. D. is trans. into Eng. variously as religion, truth, doctrine, righteousness, virtue, essence, elemental ultimatic constituent or 'atom', phenomena, nature, law, norm, property, and entity. Some meanings are common usage in Indian relig. gen. ; others are peculiar to Buddhism (e.g. 'ultimate constituent'). The Skt. root *dhṛ*, from which it is derived, has sense of 'bearing', 'upholding', 'supporting', 'that which forms a foundation'.→ Buddhaghoṣa, in his commentary on the *D. N.*, distinguishes 4 meanings of D. : (1) having ref. to good conduct (2) moral instruction (3) doc. of Buddha as contained in the scriptures (4) cosmic law, (*D.A., I*, 99). In his comy. on the→*Dhamma-Saṅgaṇi*, he gives another list of four meanings : (1) doctrine

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(2) condition, or causal antecedent (3) moral quality (4) what is 'phenomenal'. as opp. to what is 'noumenal' or 'substantial'. The primary meanings in B. usage are, therefore, doctrine, righteousness, condition and phenomenon. Of these, most prominent is the first ; by this is understood the Dhamma (Dharma) of the Buddha, one of the *three jewels* (Tri-ratna) of the B. system : the Buddha, the Dhamma, the→Saṅgha. In this usage, D. means the universal truth proclaimed by Buddha. The D. is itself ontologically anterior even to the Buddha, who is also the expression or historical manifestation of the D. (→Trikāya Doctrine). Buddhas appear, at intervals, in course of time ; they come and go, but the D., as it were, goes on for ever. In this usage, D. corresponds in some sense to Gk. concept of the *Logos*. It is in the D., in this sense, that the Buddh. 'takes refuge' (→*Tri-ratna*). The discourses of Buddha, since they set forth this ultimate reality, or truth, of the D, are referred to collectively as the D. ; the meaning here being that of 'doctrine' or 'teaching'. A life lived consonantly with the truth, set forth by Buddha, is a life characterised by D. or, in this case, 'righteousness'.

The sense of 'that which is ultimate' underlies also the special usage of *dhamma* (usually repr. by a small initial letter) by the Theravādin school, who signify by this 'an ultimate constituent', i.e. of human existence. The→Theravādins hold that there is a certain fixed and limited number of such 'atoms' of existence (some being material, but the majority psychological); it is this view-point which is repr. in their→Abhidhamma lit., a view for which they were criticised by the Mahāyāna schools (see→Mādhyamika).

The Pali Text Society's Pali-English Dictionary (1921), p. 171 ; W. Geiger, *Pali Dhamma* (1920) (for philology) ; E. Conze, *Buddhist Thought in India* (1962), pt. I. sect. 7 ; D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1930), pp. 154-6.

Dhammapada An import. and widely known book of the Thv. Buddh. Pali canon ; it is incl. in the 5th (*Khuddaka*) *Nikāya* of the *Sutta Piṭaka*. It consists of 423 verses, each verse consis-

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ting of a proverb or pithy saying concerning the Buddh. life. The verses are arranged in 26 chapters, acc. to types of verses, or subjcct : e.g. ch. 1, 'The Twin-Verses', where verses are paired, dealing with opposite aspects of a single statement ; 2nd ch. deals with 'Vigilance' ; 3rd with 'Thought', and so on. The whole book is an anthology of sayings ; it is the work of a fairly early editor ; many verses occur in other canonical texts. The word *dhammapada* means lit. 'a line of the→ *Dhamma*' (i.e. the Doctrine), or a portion thereof. The sayings or proverbs, of which book consists, are well known in Buddh. countries, espec. those of→Thv. school of S.E. Asia, being memorised by monks ; often by lay people also, who may possess copies of Book. Thv. Buddhists regard the D. as brief summary of essent. teaching of Buddha. The Pali text was ed. by Suriyogada Sumangala, and pub. in Roman script by the PTS in 1914. E.T.'s have been made by Max Müller (*S.B.E.*, vol. X, 1858), by S. Radhakrishnan, 1950 (repr. 1958) and various others.

The D. is also title of a similiar collection of Buddh. proverbs in Gandhārī Prakrit, partly recovered in mod. times and ed. by J. Brough ; about $\frac{3}{8}$ of orig. text is still missing. Brough has estimated that the Pali and Prakrit versions had a common nucleus of about 330 verses, and considers that both collections had an earlier, common source, which different schools have used, each having 'to a greater or less degree modified, re-arranged or expounded a common fund of inherited materials'.

W. Geiger, *Pali Literature and Language* (1956) ; P. V. Bapat (ed.), 2500 *Years of Buddhism* (1959), pp. 156-8 ; S. Radhakrishnan, *The Dhammapada :* Pali Text (E.T. and Notes) (1950, repr. 1958) ; John Brough, *The Gandhārī Dharmapada* (1962).

Dhamma Cakkappavattana Sutta Name of Sutta which is trad. regarded as the Buddha's first sermon, viz. 'The setting in motion (*pavattana*) of the wheel (*cakka*) of the Dhamma.' This is said to have been preached in the Deer Park at Isipatana, near

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Benares, on full moon day of the month of Āṣāḍha. The discourse containst he fundamental teaching of the Buddha, viz., (1) the necessity for avoidance of the two extremes of sensual indulgence and fanatical ascetism (both of these were features of the anc. Indian scene) (2) the→Four Holy Truths and→Eightfold Path ; although latter is regarded by some scholars as a formulation of Buddh. scheme of life, developed somewhat later as an elaboration of the earlier three-fold way. The *Sutta* occurs in the Pali canon the *Saṃyutta-Nikāya* (V : 420) and in the *Vinaya* (I : 10f.) ; the name, *Dhamma-cakkappavattana*, however, is applied to it as a title only in refs. to it in later Pali literature, e.g. in *Jāt.* I : 82 ; in commentary on the *Dīgha Nikāya* 1 : 2, etc. Skt. versions of it are found in the→*Lalitavistara*, and in the→*Mahāvastu*. The 'setting in motion' or 'Turning' of the 'wheel of Dhamma' is regarded as one of the 4 great events of Buddha's life, the other 3 being the birth, enlightenment, and passing into *parinibbāna*. (→Wheel (*Cakka*)).

Dhamma-saṅgaṇi Pali B. work of the Threavādin school. It forms part of third section of the canonical writings, viz. the→*Abhidhamma Piṭaka*, of which it is the 1st of 7 books. The title mesns lit. a 'recital of *dhammas*'. It consists of an enumeration of various poss. psychic elements, or→*dhammas*, and brings together into systematic arrangement terms which occur throughout earlier books of the→*Sutta Piṭaka*. The terms are arranged in numerical groups, in twos, threes, and fours ; the primary concern is with the ethical significance of these terms. It is said to have been trans. into Sinhalese by King Vijayabahu of Ceylon, but this trans. is now lost. It was trans. by Mrs. Caroline Rhys-Davids into Eng. as 'A Buddhist Manual of Psychological Ethics'. A commentary on the D.-S. was composed by the great Theravādin writer→Buddhaghoṣa, entitled *Atthasālinī*.

Nyanatiloka, *Guide through the Abhidhamma-Piṭaka* (1957), pp. 12-23.

Dharma-kāya In Buddh. thought, one of the 3 aspects of the Buddha-nature ; (→Buddhakāya).

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Dharmapada → Dhammapada.

Dhātu Term widely used in Buddhism, meaning gen. 'an element', being etymologically closely rel. to → *dhamma*. It is used in various different senses, of which principal ones are : (A) the physical 'elements', which in pop. B. thought were earth, water, fire and wind, were regarded as primary forms of matter (B) the 18 D.'s or psycho-physical elements or consciousness viz : (1) eye (2) ear (3) nose (4) tongue (5) body (6) visible object (7) audible object (8) odorous object (9) gustative object (10) tactile object (11) visual consciousness (12) aural consciousness (13) olfactory consciousness (14) gustatory consciousness (15) touch-consciousness (16) the mind (17) mental object (18) mental consciousness (C) the 3 'elements' or spheres into which cosmos is divided in B. thought, viz : (1) *Kāma-dhātu*, the sensual sphere (2) *Rūpa-d.*, the fine-material sphere (3) *Arūpa-d*, the immaterial sphere (→ Cosmology, Buddh.). The word is used also of group of 6 'elements', viz : solid, liquid, heat, motion, space and consciousness ; also of remains of mortal body after cremation. In this latter sense of 'relic', the word is a component of *dhātu-garbha* i.e. 'relic-chamber', which in its shortened form is known as → *dagoba*.

Dhātu-kathā Name of a book of the Pali canonical scriptures of the Theravāda Buddh. It is one of the 7 books of third section of canon, i.e. of the → *Abhidhamma Piṭaka*, and is usually listed as 5th. The title means 'Discussion of the → *Dhātus* or 'elements', which in this case means largely the psychological elements occurring in the more spiritually advanced. The book serves as a supplement to the → *Dhammasaṅgaṇi* ; it may have been designed as such. A commentary on the *D.-K.* was composed by → Buddhaghoṣa.

Dhātuvaṃsa Pali work, attr. to writer named Dhamma-kitti. The work, which is in form of poem, tells story of sacred tooth-relic of the Buddha, said to have been taken to Ceylon from India at begin. of 4th cent. In addition to narrative-

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material derived from the → *Mahāvaṃsa*, the poem makes use of other local trads. of Ceylon, and was prob. composed in early part of 13th cent. CE. The text was published in Roman script by Rhys-Davids in 1884 in *Journal of the Pali Text Society*.

Dhyāna (Buddh.) → *Jhāna*.

Diamond Sūtra Name of a Mahāyāna treatise, belonging to type of lit. known as → *Prajñā-Pāramitā Sūtras*.

Dighanikāya (Pali), **Dīrghāgama** (Skt.) 1st of the 5 major divisions (→ *Nikāyas*) of the Buddh. *Sutta Piṭaka*, or Discourse-Collection, which in turn is second of 3 main divisions of canonical scriptures of Thv. (Pali) Buddhism. The *D.N.* consists of 34 basic lit. units known as *suttas*, or 'connected discourses', i.e. usually of Buddha. The Mhy. collection, the *Dīrghāgama*, which exists in a Chinese version, consists of 30 *sūtras* ; 27 of these are common to both collections. The title *Digha/Dīrgha*, meaning 'long', refs. to fact that the DN/DA contain some of the longest *suttas*, although not all are long compared with *suttas* contained in other *Nikāyas* ; about 16 of the *suttas* of the DN are 'long'. The 34 *Suttas* of DN. are arranged in 3 sections, or *vaggas*. The first *vagga* contains 13 *suttas* ; whose titles are as follows : (1) Brahmajāla (2) Sāmaññaphala (3) Ambaṭṭha (4) Sonadanda (5) Kutadanta (6) Mahali (7) Jaliya (8) Kassapasihanāda (9) Potthapāda (10) Subha (11) Kevaddha (12) Lohicca (13) Tevijja. The second *vagga* contains 10 *Suttas* : (14) Mahāpadāna (15) Mahānidāna (16) Mahāparinibbāna (17) Mahāsudassana (18) Janavasabha (19) Mahā-govinda (20) Mahā-samaya (21) Sakkapanha (22) Mahā-satipaṭṭhanā (23) Pāyāsi. The third *vagga* contains 11 *Suttas* : (24) Pātika (25) Udambarikasīhanāda (26) Cakkavatti-sīhanāda (27) Agganna (28) Sampasadaniya (29) Pāsādika (30) Lakkhaṇa (31) Singālovāda (32) Ātānātiya (33) Sangīti (34) Dasuttara. The better known and more import. of these are (1) the Brahmajāla, which enumerates both popular superstitions and

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pastimes of anc. India in early Buddh. period ; also 62 different philosophical theories of same period ; (2) the Sāmmañña-phala, which sets out doctrines of six other non-Buddh. teachers of the time, and the great benefits or fruits (*phala*) of life of the Sāmañña, or Budh. monk ; (3) (4) and (5) are all concerned with refuting claims of the → brahmans of anc. India to be a social and relig. elite ; (14), which sets forth legends of the six Buddhas reputed to have preceded Gotama the Buddha ; (15), which provides exposition of Law of Dependent Origination (→ Paticca-samuppāda) ; and poss. most import. of all (16), which describes in detail events of last few weeks of Buddha's life, his entry into 'final' → *nibbāna*, or *pari-nibbāna*, the ceremonial cremation of his body and distribution of remains and building of → Stūpas over them. (31) is import., espec. for Buddh. lay people, since it contains what are set out as proper duties to be observed by them in their various roles as parents, children, masters, servants, teachers, pupils, etc. (→ → Mahāparinibbāna Sutta ; Mahāpadāna Sutta).

Dialogues of the Buddha, 3 vols. trans. and ed. by T.W. and C. A. F. Rhys-Davids (1899-1921, repr. 1956-66) ; A. A. G Bennett, *Long Discourses of the Buddha*, I-XVI, n.d.

Dīpaṅkara Name of a legendary Buddha, reputed to have lived long ages ago ; the first of 24 Buddhas who are held to have preceded Gotama the Buddha (→ Buddhas (other than Gotama)). The details concerning him are all of gigantic kind : he was 80 cubits tall, always attended by 84,000 saints (*arahants*), he lived for 100,000 years ; the *stūpa* in which his remains were enshrined was 36 *yojanas* high. He is remembered espec. for fact that, acc. to legend, it was while D. was Buddha that Gotama, who became the Buddha in 6th cent. BC, and was then an ascetic named Sumedha, made his vow to become a Buddha.

Buddhavaṃsa, II, pp. 207f. ; Malalasekere, *D.P.P.N.*, vol. I, p. 1087 ; *Mahāvastu*, I, pp. 231-9 ; E. Conze, *Buddhist Scriptures* (1959), pp. 20—4.

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Dīpavaṃsa The oldest of B. Pali hist. chronicles. The title means 'The Island Lineage (or Chronicle)', and indic. contents of work, viz. the hist. of island of → Ceylon ; the work tells of intro. of Buddhism to island and continues story up to end of reign of Mahāsena (CE 325-52). It is thought to have been compiled some time after 352 and before *c.* 450. The compiler appears to have used an older work, the → *Atthakathā*, as main source. The hist. reliability of the D. has been questioned in mod. times (e.g. by R.O. Franke) ; but Geiger held that its frequent agreements with contemporary trads. of India was sufficient guarantee that it was 'the vehicle of an old hist. tradition'. It is recorded that a 5th cent. King of Ceylon, Dhātusena (460-78), provided endowment for regular recitals of the D.

W. Geiger, *Pali Literature and Language* (2nd edn. 1956), pp. 27f. ; G.R. Malalasekere, *D.P.P.N.*, vol. I, p. 1088.

Discipline (Monastic) The disciplinary code which governs life of the Buddh. monastic community, or → Saṅgha, is contained in the *Pātimokkha*, (lit. 'that which is binding'), an anc. text which forms part of the B. → *Vinaya-Piṭaka*. The *P.-Sutta* is gen. held to be nucleus and oldest part of the Pali *Vinaya-Piṭaka*. It is extant also in Skt. versions (*Prātimokṣa-sūtra*), which have been discovered in mod. times. It has 2 parts : one set of rules for monks, the *Bhikkhu-pātimokkha* ; and another for nuns, the *Bhikkhunī-p*. The scheme followed is an enumeration of offences in descending order of seriousness : first, those for which penalty is expulsion from community viz : sexual misconduct, theft, murder, boasting of power to perform miracles ; second, those which merit temporary suspension (with poss. of re-admission, if offender was subsequently found worthy), and which incl. offences concerned with improper relations between men and women, independent setting-up of a hermitage, making of false accusations, causing dissension and so on. The 3rd section (2 kinds of offences), the 4th (26 offences), the 5th (22 offences), the 6th (4 offences) all require restitution (where applicable and formal confession of

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guilt before community as proper method of dealing with offences concerned. The 7th section consists virtually of advice on matters of etiquette—how to eat inoffensively, enter a sick-room etc. The 8th section sets out seven ways for settling disputes within community. The complete set of these rules is to be recited by monks in full assembly on full-moon and new-moon days every month. (→Monasteries).
S.B.E., vol. XIII, pp. 1—69 ; P.V. Bapat (ed)., 2500 *Years of Buddhism* (1959), pp. 163—5 ; S. Dutt, *Buddhist Monks and Monasteries of India* (1962).

Disease Acc. to popular B. trad., disease is one of the 'messengers' (*dūta*) from the heavenly beings (*devas*), reminding man of his mortal condition. (→Deva-dūta) ;

Diṭṭhi (Pali) ; **Dṛṣṭi** (Skt.) Lit. 'a view', word used in Buddhism for a speculative opinion ; it normally refers to one that is discountenanced, on ground that it is based not on reason, but on desire. Most prominent example is belief in the permanent, individual ego, or *atta*, ref. to as *atta-diṭṭhi*, against which B. teaching was partic. directed. This (wrong or perverted) view takes 2 forms, acc. to B. teaching either, the 'eternity-belief' (*sassata-diṭṭhi*), i. e. that there is an eternal individual ego which is independent of physical and mental processes and persists enternally ; or the 'annihilation-belief' (*uccheda-diṭṭhi*), i.e. that human existence is nothing other than physical and mental processes, and will, at death of individual, be annihilated. The 1st *Sutta* in the→*Dīgha-nikāya* of the Pali *Sutta Piṭaka*, entitled *Brahma-jāla Sutta*, sets out 62 different false speculative 'views' or theories concerning nature of human existence, based on the initial false premise of existence of a permanent self or ego.
Nyanatiloka, *Buddhist Dictionary* (1956), pp. 47-8 ; T. W. Rhys Davids, *Dialogues of the Buddha, S. B. B.*, vol. II (1899), pp. 1-55.

Divyāvadāna Buddh. anthol. of stories of the→*Avadāna* type ; title means 'the heavenly Avadānas'. The collection incls. very

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old material derived from→Hīnayāna schools. The D., as it stands, is confused and disorderly, being work of a compiler who borrowed *verbatim* from number of earlier sources. One of more import, of these appears to have been entitled 'The Book of King Aśoka', which is thought to have orig. in→Mathurā approx. 150-50 BC, and is known only in Chinese trans. Other materials are taken from lit. of various periods, the work of compilation having been carried out at some time during 4th cent, CE. One of best known and most import. stories is the strange tale of how→Māra, the Evil One, was 'converted' by a Buddh. monk named Upagupta ; this is thought to have been based on a popular 'morality play' or Buddh. drama, well known in the early cents.

M. Winternitz, *Hist. of Indian Literature* (1933), vol. II, pp. 284-90.

Doctrine, Buddh.→Dhamma.

Dosa→Hatred.

Dress, Relig. The primary feature of Buddh. relig. dress is its simplicity. The only distinctive dress used is that of the *bhikkhu* or monk, which in India and Ceylon and S. E. Asia is a saffron coloured cotton robe. This is usually presented to him by relatives or friends at his→Ordination, and renewed by laymen at annual ceremony when robes are presented to the→Saṅgha : the materials for these robes are usully spun and woven in course of one night by lay women of local village or township ; the ceremony is a great social occasion. The robes consist of (1) the *antaravāsaka*, or sarong, which covers lower half of body from the waist (2) the *uttarāsanga*, or upper garment, which in Thailand, is called also the *cīvara* (elsewhere gen. term for monk's clothing) (3) the *saṅghāṭī*, a long piece of cloth about 8 ft. by 10 ft., folded into 12 folds, isomewhat in shape of a stole, and worn over left shoulder, above the *uttarāsanga ;* this is worn at relig. ceremonies, and only by fully ordained monks, not by novices.

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Dukkha (Pali) ; **Duḥkha** (Skt.) : One of the 3 characteristic marks of existence or→Ti-lakkhana. Variously trans. into Eng. as 'suffering', 'ill', 'evil', 'unsatisfactoriness', the term covers all these meanings. The Affirmation that all human existence is characterised by D. is the first of Buddh.→Four Holy Truths.

Eightfold Path The holy, or noble, (*ārya*) Eightfold Path (*aṭṭhangika-magga*) is a schematic description of the Buddh. life. It has been noted that this 8-fold exposition of the Buddh. way is not found in some of earliest Buddh. sacred texts, e.g. the→Sutta-Nipāta, and that it may therefore be a later expansion of what in earlier texts is the *three*fold scheme of Buddh. life, viz : (1) initial faith, (*saddhā*) which ultimately becomes wisdom (*paññā*) ; (2) morality (*sīla*) ; (3) concentration, or meditation (*samādhi*). Each of these aspects is subdivided : faith, into right understanding and right thought ; morality, into right speech, right bodily action, and right livelihood ; meditation, into right (spiritual) effort, right mindfulness and right concentration. At a more advanced stage of Buddh. practice, what was initially an attitude of faith, namely the way of understanding and thinking, accepted on trust from the Buddha, becomes, because of experiential verification, direct perception of what was initially accepted in faith, i.e. wisdom. The diversification of the orig. threefold scheme may be set out as follows :

8-*fold path*

(i) *faith*

1. right understanding
2. right thought

} = (iv) *wisdom*

(ii) *morality*

1. right speech
2. right bodily action
3. right livelihood

(iii) *meditation*

1. right effort
2. right mindfulness
3. right concentration

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The items of the 8-fold path are not to be understood as steps or stages, each of which must be mastered before one can progress to next. The progression, if there is any, is from the initial, preliminary attitude of faith to moral living as a whole ; thence (without passing beyond, or abandoning, moral living) to meditation, which is possible on basis of precedent faith and moral living. Within the groups of items, e.g. *morality*, the separately listed items are to be practised concurrently ; thus also with items under *meditation*. The 3-fold structure of the Buddh. way is ref. to in the→*Mahā Parinibbāna Sutta* (I. 12), where the Buddha, during last days, is repr. as discoursing to the monks 'on the nature of *sīla* (morality), *samādhi* (meditation), and *paññā* (wisdom)'—'great is the fruit, great the advantage of *meditation*, when surrounded by *morality* ; great the advantage, great the fruit of *wisdom*, when surrounded by *meditation*.' This formula occurs in the *M.P. Sutta*, as Rhys-Davids comments 'as if it were a well-known summary' and is constantly repeated in the *Sutta*.

The amplification of these 3 items into the 8-fold scheme may be seen as a natural process of expansion and exposition, for benefit of Buddh. disciples. By *faith* is meant (1) acceptance of the kind *understanding*, derived from Buddha, viz. understanding the world and human existence in terms of the→4 Holy Truths, and (2) right mental attitudes, viz, a turning away from attitudes based on sensuous desire, malice, and cruelty. By *morality* is meant (3) right speech, viz., saying nothing that is untrue ; (4) right bodily action, viz., abstaining from taking life, from stealing, from unlawful sexual pleasure ; (5) right livelihood, viz. avoidance of such occupations as that of butcher, trader in arms, or in intoxicants, or drugs, or any other occupation out of keeping with Buddh. principles. By *meditation* is thus meant : (6) right effort, viz., the effort to avoid evil and unwholesome states of mind, and to develop and maintain wholesome states ; (7) right mindfulness, viz., a true awareness of physical body and of feelings (agreeable, disagreeable, or neutral) and of mental impressions ; (8) right concentration, viz, the practice of 'one-pointedness' of mind

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(→Samādhi). The outcome of practice of this 8-fold way is held to be the attainment of state of *wisdom*, that is state when right understanding and right mental attitudes become direct and immediate, where formerly they were based on *faith*. The 8-fold path is thus a systematic setting out of way that the tiniest germ of right understanding, beginning as an attitude of faith in the Buddha's knowledge, can grow eventually to highest state of enlightenment.

Elders→Thera.

Enlightenment→Bodhi.

Envy Envy (Pali, *issā*) is regarded in Buddh. trad. as a mental factor (*cetasika*), producing unwholesome→Karma. It comes 9th in a list of 14 unwholesome mental factors given in the→ *Abhidhammattha-Sangaha*, (Pt. II, §2, III).

Eternity The nearest approach to conception of eternity in Buddh. thought is the *kappa* (Pali) *kalpa* (Skt.), which is an inconceivably long period of time. The k. is divided into 4 : period of world-dissolution ; period of chaos : period of world-formation ; period of world-continuation (*AN. IV*. 156). A simile, used in a discourse of Buddha. (*SN*. XV. 5) is as foll. : 'Suppose, O monks, there was a huge rock of one solid mass, one mile long, one mile wide, one mile high, without split or flaw. And at the end of every 100 years a man should come and rub against it with a silken cloth. Then that huge rock would were off and disappear quicker than a *kappa*.' Of such world-periods (*kappas*), acc. to Buddha there have been many hundred thousands. In the Buddh. view of things there is no termination to process of world-dissolution, chaos, world-formation, continuation, nor to the number of Buddhas who will appear in course of this process. (→→Buddhas (other than Gotama) (→Creation). (→Ages of the World).

W. M. McGovern, *Manual of Buddhist Philosophy*, vol. 1, *Cosmology* (1923).

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Ethics In Buddh. trad. the principles governing human conduct relate the characteristic *condition* of humanity (suffering, unease, ill (→Dukkha), caused by the basic evil of→Desire) to the recognised *goal* of Buddh. endeavour, viz. complete enlightenment and→*nirvāṇa*. Buddh. ethics thus favours those attitudes and kinds of behaviour which help humanity towards ultimate goal of transcendental enlightenment ; as an intermediate criterion, the goal of auspicious and wholesome rebirth is import. : whatever is conducive to this end is to be encouraged ; whatever detracts is to be discouraged or renounced. The outworking of the Buddh. ethic is seen at the most elementary level in the 5 basic moral precepts, binding upon all Buddhists, monastic and lay ; to these may be added, by lay people, a further 3, and by monks a further 5 (→Morality). It is explicated more fully in the formula called the→Eightfold path, for both monks and laymen ; for the monk it is set out in detail in the monastic rule of life called the *Pātimokka* (Pali)/*Prātimokṣa* (Skt.). (→ Discipline, Buddh. Monastic). For lay people the outworking of the ethical principles governing their domestic and social inter-relationships is set forth in the well-known→*Sigālovāda Sutta*.

Evil . There is no term in Buddh. usage which exactly corresponds to the term 'evil' in West. relig. usage ; the nearest is→ *dukkha* variously trans. 'ill' 'suffering' 'unsatisfactoriness' 'evil'. Buddh. thought on subject of E. does not concern itself with origins ; the fact of E. inclinations and attitudes is recognised, the reality of E. is affirmed, and way to overcoming and negating of such E. is aproclaimed. In Buddh. thought, E. is most characteristically seen in its three basic roots : *lobha, dosa, moha* (greed, hatred, illusion). The degree to which these factors are present in the human mind, in varying degrees and combinations, determines from moment to moment the 'given' situation in which a human individual acts. The presence of the evil factors, at any given moment, is regarded as result of previous actions and attitudes (just as is also the presence of the opposite, good factors, in varying degrees). The situation is not envisa-

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ged, however, as one of mechanistic determinism. At each moment, confronted by a given combination of such factors produced by previous events, or finding himself in a certain given moral state, each individual is free to act ; his action may perpetuate the moral state he is in, or change it, for better or worse, so that the immediately succeeding moment, the result of the preceding one, may be characterised by an intensification of the evil condition, or its alleviation. (→Māra, The Evil One).

Excommunication The only kind of excommunication practised by Buddhists is that which is applied in case of fully ordained monk who is found guilty of one of the offences mentioned in the *Pātimokkha* (→Discipline, Buddh. Monastic), for which prescribed penalty is permanent expulsion from the Order (→ Saṅgha) ; sexual misconduct, theft, murder, boasting of supernatural powers. For offences of serious nature, other than these, the offender may be temporarily suspended, with prospect of readmission later, if found worthy. It will be noted that there is no E. on grounds of heretical beliefs ; the unity of the Order is regarded as consisting primarily in a common discipline of life and standard of morality, rather than in a confession of belief. The four offences, for which the penalty is expulsion, are known as *pārājika* ; i.e.. involving defeat' : this may mean moral defeat suffered by individual concerned ; it may refer also to defeat which has to this extent been suffered by Order as a whole, and threat to its proper nature which has been sustained.

S.B.E., vol. XIII, pp. 1ff. ; S. Dutt, *Buddhist Monks and Monasteries of India* (1962), pp. 68f.

Exercises, Spiritual →Devotions ; Mediation.

Extinction Where term 'extinction' occurs in Buddh. trad. it refers to E. of feeling and perception in the special state of mediation achieved only by one who attained mastery of the 8→Jhānas, and is an→Anāgami or an→Arahant. It is incorrectly used in connection with state of *nirvāṇa*, if it is applied to the

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one who has achieved *n*. The state thus achieved is not one of 'extinction' or 'annihilation' of all existence ; what has suffered total extinction, acc. to the Buddh. view, are the passions, greed, hatred, and illusion, which are the roots of all evil and suffering. (→*nibbāna*, i.e. *nirvāṇa*).

Faith Faith (*saddhā*, Pali/*śraddhā*, Skt.) has an import. place in the Buddh. scheme, both at the entry upon the Buddh. way, and in perseverance in the way. F. is said to be a factor assoc. with any karmically wholesome state of consciousness whatsoever, at any stage of the relig. life. In a more formal analysis, F. is said to be one of the 5→*balas*, or power assoc. with the Buddh. life, the other 4 being energy, mindfulness, concentration and wisdom. The initial adoption of the 2 preliminary Buddh. attitudes, described in the→Eightfold Path as right understanding and right thought, is that stage of relig. life only poss. in faith ; later, what is accepted in faith is apprehended directly, and experientially confirmed. Primarily F. has the→Buddha, the→Dhamma, and→Saṅgha as its objects ; but always with the eventual confirming of faith by direct apprehension in view. F. never depends on authority alone ; experiential verification as the vindicating of F. is always held to be part of the intention of F. Jayatilleke describes this as 'provisional acceptance . . . for the purposes of verification.' The same writer has analysed F., in the Buddh. context, as of 3 kinds : affective, conative, and cognitive. Affective F. is very close to→*bhakti* or devotion, and produces serene pleasure (*pīti*) ; conative faith produces spiritual energy (*viriya*) ; cognitive faith, or 'belief', is the antidote to doubt (*vicikicchā*) and delusion (*moha*), since it is a rational faith.

K. N. Jayatilleke, *Early Buddhist Theory of Knowledge* (1963), pp. 383—401.

Family and Social Duties For the Buddh. monk the relig. life means renunciation of home and family life, and membership instead in the 'clan' of the Buddha. For the Buddh. layman, however, the relationships of family life are subject of specific

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guidance from Buddha. For Buddhists of S. Asia this is set forth in its best-known form in the *Sigālovāda Sutta* (part of→ *Dīgha Nikāya*). This consists of advice reputedly given by Buddha to the 'young householder' on his duty in various social roles ; duty to parents, to teachers, to wife and children, to friends and companions, to servants and to relig. perceptors. In each case, 5 responsibilities are mentioned ; (1) towards parents, to support them, perform duties for them, keep trad. of the family, maintain family lineage, and make oneself worthy of them (2) towards children ; in showing love for them, he must restrain them from vice, exhort them to virtue, train them for a profession, contract suitable marriages for them and in due time hand over to them their inheritance (3) towards teachers, in order to honour them, he must rise in salutation, attend upon them, show eagerness to learn, offer personal service and pay attention when being taught ; (4) concerning pupils, he should pass on to them the learning or training which he has himself received, ensure that they retain what they are taught, make them thoroughly conversant with every art, speak well of them among friends and companions, and provide for their safety. Husbands and wives have reciprocal responsibilities ; the husband is to respect his wife, be courteous to her, be faithful, hand over authority to her, and provide her with adornment ; the wife is to see that her duties are well performed, offer hospitality to both his and her kin, be faithful, watch over her husband's goods and show skill and industry in business. Similarly, reciprocal responsibilities are laid upon masters and servants : masters are to assign their servants work acc. to their strength, to supply them with food and wages, to care for them in sickness, share any unusual delicacies with them, and grant them leave of absence from time to time ; servants, in return, are to rise before their master in the morning, go to rest after he does at night, to be content with what they receive, do their work well, and maintain their master's good reputation. Similar reciprocity of generosity, courtesy, benevolence, fairness and keeping of promises is enjoined upon friends and companions. Finally, the reciprocal roles of relig. preceptors and householders

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are described : the householder is to show affection to his preceptors in act and word and thought, offer them hospitality, and supply their temporal needs ; the relig. preceptor is to restrain householder from evil, exhort him to good, be kindly disposed towards him, teach him what he does not know, correct him when he makes mistakes and reveal to him the way to heaven. The responsibilities of a young wife to her husband are described at length in the *Uggaka Sutta*, found in the → *Aṅguttara Nikāya*. A gen. dissertation on social duties is found in the *Mahāmaṅgala Sutta* of the → Sutta-Nipāta. In Mhy. Buddhism the ideal householder is described in the *Vimala-kīrti-nirdeśa Sūtra* ; this ideal has strongly influenced social life of Buddh. China and Japan.

R. Gard. *Buddhism* (1961), ch. VI ; T. W. Rhys-Davids, *Dialogues of the Buddha*, vol. III, pp. 180-3 ; E. M. Hare, *Gradual Sayings*, vol. III 1934, repr. 1952), pp. 29-30 : E. M. Hare *Woven Cadences* (2nd edn. 1948), pp. 40-2 ; Tsunoda R., de Bary and Keene, *Sources of the Japanese Tradition* (1958), pp. 101-6.

Fasting Fasting, in a Buddh. context, normally refers to practice, enjoined by monastic regulations, of taking no food between mid-day and following morning. This is the regular daily custom of Buddh. monks ; the drinking of water during time of fasting is, however, allowed. This practice is followed also by some lay people as a specially meritorious discipline ; is usually undertaken on the Buddh. holy day (at new moon or full moon). One of the ten points of indiscipline of which the Vajjian monks were accused at the 2nd Council at Vesali (→ Councils, Buddh.) was that of taking food when sun was past zenith. In gen. the Buddh. attitude is one which favours restraint in taking of food rather than long periods of complete fasting. Among the 13 practices which are regarded as aids to the holy life, or 'means of purification' (*dhutanga*), and which are to be observed for short or long periods, 3 concern food, viz., eating one meal a day, eating only from alms-bowl, declining 'second-helpings'. The import. of an accompanying

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good moral intention is emphasised in connection with such habits of restraint ; mere external performance is in itself of no value (*Puggala-paññatti* 275-84) ; they are useful only 'if they are taken up for sake of frugality, contentedness, purity, etc.'

Fatalism → Determinism.

Feeling Feeling (*vedanā*) is one of the 5 primary groups of aggregates, or → *khandhas/skandhas*, into which human 'personality' is divided. It is, in Buddh. literature, formally divided into 5 kinds : (1) physically agreeable (2) physically disagreeable (3) mentally agreeable (4) mentally disagreeable (5) neutral or indifferent. There is also a 6-fold classification of feeling in terms of the senses, viz : sight, hearing, smelling, tasting, touch, and mental impression.

Festivals Public celebration of relig. occasions is a prominent feature of Buddh. countries. The major occasions are (1) regular annual → Holy Days in Buddh. calendar, together with (2) such others as occur intermittently in course of life of monastery and its neighbourhood, such as ordinations to monkhood, special days of merit-making, the giving of new robes to monks, and other similar occasions. The most universally celebrated is *Vesākha*, which belongs to first category ; it is a celebration of birth, enlightenment, and passing into final *nibbāna* of Buddh. This is monastery-centred festival, of great importance for monks, but an occasion in which entire neighbourhood also participates.

In rural areas of continental S. E. Asia this festival spreads over three days, from 14th to 16th day of sixth month (by Buddh. calendar). The festival is marked by public reading of lessons concerning life of Buddha, hearing of sermons preached by monks, expounding significance of the day, and by public processions in open air, with circumambulation of local Buddh. shrine. In urban areas the festival is limited to one day. In Bangkok a royal procession circumambulates the Royal Chapel,

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or *Bōd*, of the Emerald Buddha ; the king and queen of Thailand take part in this, leading royal family and officials ; the procession takes place in evening of full moon ; the people carry lighted tapers, and the *Bōd* is decorated with candles and lights and flowers. Similar ceremonies are held in villages, where abbot of monastery leads other monks and lay-people 3 times round the *Bōd*. As they go, they chant stanzas of praise to Buddh. When the 3 circumambulations are completed, monks and people usually enter the sanctuary for futher devotions and readings, which may go on until late hour of night. Similar ceremonies may be held on *Māgha Pūjā*, 3 months earlier, which commemorates Buddha's promulgation of monastic code of discipline, the→Vinaya. An import. festival which comes at end of Buddh. 'Lent' or *Vassa* is that connected with presentation by lay-people of new robes to monks. This is called *Kathina* (i. e., 'cloth') ceremony. The gift of robes may be sponsored by a number of villagers, or by one wealthy person, or a local business firm. Since occasion marks end of Lenten period, it is noisiest and gayest of popular festivals. In add. to robes, it is usual for other gifts to be presented to monks (candles, soap, tea, note books etc.). Various kinds of entertainment for lay people are also provided, and stalls are set up to provide food. (See H. K. Kaufman, *Bankhuad* (1960), pp. 185-9 ; Manning Nash, *The Golden Road to Modernity* (1965), pp. 132-7.) A further occasion for public festivity is→ordination of a local inhabitant into Buddh. Saṅgha. This will be preceded by procession, sometimes led by local band of musicians, and followed by outdoor entertainment and feasting. The considerable expense of such festivities is often shared by the guests, who make contributions. In rural areas, therefore, ordinations are often, though not always, held after rick-harvest, when funds are more plentiful. Fund-raising efforts on behalf of local temple are also occasions for celebrations and parades ; the relig. significance of event is 'merit-making', which it entails for all donors (in Thailand, '*tham-bun*' ; in Ceylon, a '*pin-kama*').

Various other festivals are observed in Buddh. countries of S. Asia, which vary from country to country, such as New

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Year's Day, Rice-Pagoda Ritual, First-Fruits Ritual, the celebration connected with→*paritta*, or ceremonial changing of protective formulae on some special occasion : these enjoy varying prominence and importance, and some are only marginally Buddh. (→Holy Days.).

J. G. Scott, *The Burman : His Life and Notions* (1903, repr. (1963) ; W. A. Graham, *Siam.* 2 vols. (1924) ; B. Ryan, *Sinhalese Village* (1958) ; (for Burma) Manning Nash, *The Golden Road to Modernity* (1965) ; (for Thailand) H. K. Kaufman *Bangkhuad : A Community Study in Thailand* (1960) ; Phra Anuman Rajadhon, *Life and Ritual in Old Siam* (1961) ; K. E. Wells, *Thai Buddhism* (1959) ; (general) Manning Nash et alii, *Anthropological Studies in Theravāda Buddhism* (1966).

First Sermon, of Buddha→Dhamma-Cakkappavattana Sutta.

Food, Rules The most import. single rule with regard to food, in Buddh. trad., is, espec. for the monk, that of restraint in eating, which covers also obligation not to eat after 12 noon. (→ Fasting). Apart from this, alcohol of any kind is forbidden 'as tending to cloud the mind'. (→Morality). The vow, incumbent on all Buddhists, monastic and lay, not to take life, causes them to be vegetarian in their food habits, though with varying degrees of strictness. Among Buddhists, emphasis is laid on wrongfulness of killing an animal (since it is a sentient being), rather than on eating its flesh when dead. The onus of bad→ *karma* comes upon the slayer rather than the eater—a somewhat different attitude from that found among Hindus, who regard eating of meat as equally fraught with bad karmic consequences.

Four Holy Truths The Eng. trans. of the Buddh. *cattarī-ariya-saccāni* (Pali) *catvāri-ārya-satyāni* (Skt) as 'four holy truths' is somewhat inadequate. These are, in fact, 4 principles concerning human existence, which, when apprehended in *experience*, are said to be recognized by Buddhists as together constituting ultimate truth or reality. Through realisation of this 4-fold set of principles Buddha gained enlightenment, so it is claimed.

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It is for this reason that they are called *ariya*, i. e. 'holy' (sometimes trans., inadequately, 'noble'). In form in which they are found in Pali Buddh. scriptures (in the→*Mahāpari-nibbāna Sutta* of the→Dīgha Nikāya), they are as follows : 'The holy truth concerning ill ; the holy truth concerning the cause of ill ; the holy truth concerning the cessation of ill ; the holy truth concerning the path which leads to that cessation. When these holy truths are apprehended and known, the craving for further rebirth is rooted out, that which leads to renewed becoming is destroyed, and there is no more rebirth. (DN.II.90). The 1st. *H.T.* sets forth nature of human existence—that it is characterised by→*dukkha*. This incl. suffering, i. e. physical pain or mental distress, and also the gen. unsatisfactory quality of existence where all joy is fleeting and life is repeated process of descent into death. This principle (that all existence is *dukkha*) may not be immediately apparent to the 'worldling' (*puthujjana*) ; it is proclaimed as part of truth revealed by Buddha. The 2nd *H. T.* offers explanation of how *dukkha* comes to be conditioning factor of all life. Human existence is seen as a continuous causal process (described in terms of 12 related phases in the formula known as→*paticca-samuppāda*. The process repeats continually, and thus forms a cycle ; but the phase in cycle which is of partic. importance, since it provides as it were the motive power to keep process going, *taṇhā* (Pali) or *tṛṣṇā* (Skt.), i. e. thirst,—craving, or desire. It is this which initiates new→*karma*, and continues process, producing resultant states of being which are conditioned by antecedent *tanhā*. Since they are *tanhā*-conditioned, they have no absolute nature, they are impermanent, and the process of decay and re-death is repeated. The 3rd *H. T.* affirms that this *dukkha*-characterised life can be brought to an end ; that there is a way out of the apparently endlessly repeated cycle, and that another kind of life is poss., viz., that of→*nibbāna*/*nirvāṇa*. The 4th *H. T.* points to means by which this freedon, this new life, can be achieved, viz., the 'way' of the Buddha, the holy→eightfold path. The following of this way incl. in itself full realisation

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of 1st *H. T.*, understanding of 2nd *H. T.*, and the actualising of what is promised in 3rd *H. T.*

Walpola Rahula, *What the Buddha Taught* (1962); Piyadassi Thera, *The Buddha's Ancient Path* (1964); Th. Stcherbatsky, *The Conception of Buddhist Nirvāṇa* (1927).

Free Will→Predestination.

Funerary Rites The methods of disposing of dead practised by Buddhists are those inherited from Indian culture. The Buddha was cremated with honours customarily given to a great king, acc. to the→*Mahāparinibbāna* Sutta. The cremation was carried out by the Malla tribes-people of Kusinagara, where he died, after they had enquired of→Ānanda his personal attendant and disciple, how the remains of a→Tathāgata or Buddha should be dealt with. (*S.B.E.*, 11, pp. 125ff.) After 7 days of ceremonial homage, the body was wrapped in 500 layers of new cloth, placed in an iron sarcophagus, filled with oil, and placed on funeral pyre, made of many kinds of fragrant wood. They were unable to ignite the pyre, however, until 500 Buddh. monks led by Mahā Kassapa had arrived and reverenced the Buddha's body. After that, the pyre is said to have burst into flames spontaneously. When the fire had died down, only the bones were left: 'the body of the Blessed One burned itself away...neither soot nor ash was seen'. For 7 days the closely guarded bones were honoured 'with dance and song and music, and with garlands and perfumes'. King→Ajātasuttu, hearing of Buddha's death and cremation, proposed to build a→*stūpa* over the remains. The Licchavis, the Sakiyas, the Bulis, the Koliyas, and the Mallas and a brahman of Vethadipa also claimed a right to build the *stūpa*. The remains were, therefore, divided into 8 parts, and 8 *stūpas* were built, by the various claimants in their respective territories. This building of 8 *stūpas* is considered by mod. scholars a later embroidery of the narrative, in the interests of providing a justification for the *stupa*-cult, as it had developed by time of→*Ashoka* (→Stūpa).

That the Buddha was cremated indicates not that this is

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universal practice among Buddhists, but rather his status as a great man. At that time in India, as now, not all dead bodies are cremated ; those of children, and of holy men, and of very poor are notable exceptions : these are buried, or even left in a charnel field to be devoured by beasts and birds of prey. Bodies thus disposed of, and in various states of decomposition are mentioned in Buddh. scriptures as subjects for meditation by monks, espec. those who by their nature are tempted to sensuality. Practice among Buddhists varies nowadays in disposal of dead. In Ceylon, e.g. espec. in villages, burial is more usual : Ryan estimates only 1 case in 25 is dealt with by cremation ; this where family is sufficiently wealthy. In S. E. Asia, both burial and cremation are used, but cremation is more usual. This will take place from 3 to 7 days after death, and is occasion more than any other in the human life-cycle when Buddhist monks have an import. relig. role. Various ceremonies take place throughout the 7 days after death, in which groups of monks take part ; these ceremonies are partly expressive of non-Buddh. ideas, such as aiding transition of dead man's spirit, and partly occasions for monks to offer solace and comfort to bereaved, and to remind them of Buddh. doctrines. Where, as in Burma and Thailand, the population is predominantly Buddh., the funerary rites provide occasion for communal participation, both financial and devotional, for the villagers ; in doing so they are considered to gain merit. Cremation, the more usual method in S.E. Asia, is carried out on unused open ground outside village ; in more urban areas, within compound of Buddh. temple.

S.B.E., vol. XI, pp. 122-36 ; S. Dutt, *Buddha and 5 After Centuries* (1957), pp. 168-71 ; B. Ryan, *Sinhalese Village* (1958), pp. 103-4 ; J. E. de Young, *Village Life in Modern Thailand* (1955), pp. 68-74 ; Manning Nash, *The Golden Road to Modernity : Village Life in Contemporary Burma* (1965), pp. 151-6.

Gandhabbas (Pali) ; **Gandharvas** (Skt) A class of celestial beings in anc. Indian cosmology, whose existence is taken for granted in early Buddh. world-view reflected in canonical scriptures.

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They are regarded as lowest class of→*Devas*, and are mentioned in conjunction with→*Asuras*. Rebirth as a G. is regarded as result of observance of the minimum moral precepts only. G. are credited with being musicians of the heavenly realm ; they also serve as attendants upon the higher Devas. The *Ātānātiya Sutta* of the→Dīgha Nikāya mentions that they are a source of disturbance to monks and nuns engaged in meditation. It is sometimes asserted that they are effective agents in human conception ; but this is a misunderstanding of statements on subject in Pali Buddh. scriptures, where it is said that one factor in conception is presence of a karma-complex or 'being', ready to enter into a new embodiment (e.g. *M.N.*, I, pp. 157 ; 265f.). It is explaind in Pali commentaries that what is meant here by G. is a being who is ready to enter a human womb to be born.

T. W. and C. A. F. Rhys-Davids *Dialogues of the Buddha*, vol. II (1910, repr. 1966), pp. 288, 308 ; vol. III (1921, repr. 1965), pp. 142f., 188f.

Gandhāra (Kandahar) Region to extreme N. W. of 'ndia (now southern Afghanistan), notable in connection with develop. of the Buddh.→Mahāyāna and Buddh. art. The region came under Indian control, when the Hellenistic Syrian ruler Seleucid ceded it by treaty to the Mauryan emperor Chandragupta in 4th cent. BC. G. was open to Buddh. influence at least from time of emperor→Ashoka, since Ashokan edicts have been discovered there, the latest (in Greek Aramaic) in 1958 ; the region is mentioned in other Ashokan records as a frontier-region to which Buddh. missions were sent during his reign. G. had also been, and continued to be, subject to Graeco-Roman cultural influence. It was here (and at Mathurā, on the Jumna, S. of (Delhi) that use of a statue, image, or ikon to repr. the Buddha developed. It is gen. recognised that the G. type of image, the portrayal of an idealised human form, was to large extent a reflection of kind of anthropomorphic representations of the divine, characteristic of east. part of Roman empire, but with a distinctive Indian contribution (→Rūpa).

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Under the Kusana kings (→Kanishka), i.e. during approx. the first 3 cents. CE, this area was one of flourishing and vigorous Buddh. culture, with many monastic centres of learning ; the most import. was Takṣaśilā (Taxila). Many of these centres have been uncovered by archaeological research in mod. times. The large number of monasteries indicates substantial lay Buddh. pop. at the time, since monasteries were (and are) built with funds or labour provided by lay supporters ; many donor in G. were prob. wealthy merchants, since it was a transit-centre of international trade. During 2nd cent. CE and after, G. was an area which nourished Buddh. missionary expansion N.-wards and then E.-wards into China. The multi-storied pagoda, which emperor Kanishka built at Peshawar, was regarded as one of the wonders of world at that time ; it prob. had import. influence on evolution of the Chinese type of pagoda. Among the more famous of learned Buddh.-monks of region were the two Mahāyāna writers and teachers, the brothers→Asaṅga and→Vasubandhu, whose home was at Puruṣapura (Peshāwar). Many monasteries of G. were devastated in 5th cent. CE during the Hūna invasions. By 7th cent., when the Chinese pilgrim→Hsuan-tsang visited India, the prosperity and splendour of this Buddh. region was of the distant past : Buddhism was in decline there ; most monasteries were 'deserted and in ruins...filled with wild shrubs, and solitary to the last degree...'

S. Dutt, *Buddhist Monks and Monasteries of India* (1962) ; Dietrick Seckel, *The Art of Buddhism* (1964), pp. 30-7.

Gayā A town in Bihar, N. India, near to the →bodhi-tree which was the scene of the → Buddha's enlightenment. The Chinese pilgrim → Fa-Hsien recorded (in 5th cent. CE) that the bodhi-tree was 3½ miles from the town. The place is mentioned as having been visited again on several occasions by Buddha, in the course of his ministry. Buddhagayā, the scene of the enlightenment, is one of the 4 places of Buddh. pilgrimage (→Holy Places, Buddh.). An import. monastery "The Great Enlightenment Monastery' (*Mahābodhi Saṅghārāma*), was built

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at Buddhagayā by a King of Ceylon ; monks from Ceylon used to stay there. Inscriptions made by Burmese and Chinese pilgrims have also been found, recording repairs and offerings made at the *Mahābodhi* temple on various occasions. Acc. to the Sinhalese chronicles, the great teacher → Buddhaghoṣa left Ceylon at end of life to go to Gaya, where he died.
P.V. Bapat (ed.), *2500 Years of Buddhism* (1956, repr. 1959), pp. 308–11.

Grasping Grasping (*upādāna*) or, as sometimes trans., 'clinging' is, acc. to Buddh. thought, an intensified form of *taṇhā* (→ Craving). It is of 4 kinds : (1) sensuous-clinging, i e. clinging to sensuous desires and pleasures (2) clinging to views (i.e. false or mistaken views) (3) clinging to rules and rituals, with the idea that one may through them gain salvation (4) clinging to notion of individual personality. The → Anāgāmi is regarded as entirely free from all these manifestations of grasping or clinging.

Greed In Budh. trad., G. (*lobha*) is one of the 3 morally unwholesome 'roots' of thought and action (the other 2 being hatred and illusion). It is often used as synonym of *taṇhā* (→ desire or thirst).

Happiness, Concept of The word *sukha* used in Buddh. lit. has the general sense of 'agreeable', 'happy', 'joyful', and is the opp. to → *dukkha*, an import. term which in Buddh. usage refers to chief characteristic of mortal existence, viz., its unsatisfactoriness, painfulness, and basic unease. *Sukha*, however, is not given such a fundamental sense ; it denotes agreeable bodily or mental feeling. It is import. in Buddh. view, chiefly because it makes successful concentration, or meditation, poss. This is ref. to in a number of passages in the Suttas : 'It is a natural law that the mind of the happy one becomes concentrated'. (*A.N.*, X, 2). Apart from this, there is no Buddh. term that approx. to West. abstract notion of 'happiness'.

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Hatred, (Dosa) in Buddh. Thought In Buddh. analysis H. is one of the 3 morally unwholesome roots, the other two being→ Greed (*lobha*), and → Illusion (*moha*). The presence of these morally unwholesome qualities, or 'roots', conditions the mental attitude and volitional state ; in other words, produces morally unwholesome → *karma*. H. is said to be present as result of aversion, or unwise contemplation of a repulsive object (*A.N.*, III, 68). Its range covers all degrees of hostile feeling, from annoyance to most violent extreme of wrath. In Buddh. analysis, repres. in → Abhid. lit., it is held that the 3 unwholesome roots are eradicated by deliberate encouragement of their opposites. In case of H. (*dosa*), the opp. is *adosa* or non-hatred, and means attitude of love to all sentient beings. This is held to be achieved by one who cultivates type of meditation which focuses on Universal Love (*mettā bhāvanā*). (→→Meditation).

Heart (Sūtra) The *Hṛdaya Sūtra*, name of a → Mahāyāna treatise, belonging to type of literature known as → Prajñā Pāramitā Sūtras.

Heresy H. is primarily a West. relig. concept ; there is no exact Buddh. equivalent. The nearest approximation is → *diṭṭhi* (Pali) *dṛṣṭi* (Skt.), literally a view, usually a 'wrong' view, that is due not to reason but to → craving (*taṇhā*). The most serious form of *diṭṭhi*, acc. to Buddh. trad. is to assert the reality and permanence of the individual human ego, i.e. the assertion of *atta* or *ātman*. Since the West. concept of H. implies an orthodoxy capable of denouncing H. and willing to do so, the approx. of Buddh. *diṭṭhi* to West. H. here comes to an end, since Buddhism has no authoritative hierarchy, and no sacramental sanctions. Even the most serious from of *diṭṭhi*, assertion of reality of a permanent individual human 'self', was maintained by certain Buddh. known as →Pudgala-vādins. They were regarded by all other Buddh. schools of thought as weaker brethren, and in error ; but they maintained their existence and monastic institutions ; as late as 7th cent. CE,

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Pudgala-vādin monks amounted to about quarter of total number of Buddh. monks in India. On the whole, the attitude of other schools seems to have been that more prolonged meditation would eventually cause them to see error involved in their view, and its abandonment.
E. Conze, *Buddhist Thought in India* (1962), pp. 122—31.

Hetu Term for a 'root-condition', viz. a morally wholesome or unwholesome primary mental state which conditions thought and action. Thus H. is not the *cause* of thought or action but the *conditioner* of the thought or action when it arises, given a cause. The 6 kinds of H. distinguished in Buddh. psychology are : (morally unwholesome), greed (*lobha*), hatred (*dosa*), and illusion (*moha*) ; (morally wholesome), generosity (*alobha*), non-hatred (*adosa*), and absence of illusion (*amoha*).
S. Z. Aung (tr.), *Compendium of Philosophy* (*Abhidhammatha-Sangaha*) (1910, repr. 1956), pp. 279—81.

Hīnayāna Term, used in anc. India, for one among several 'means' or methods of attaining enlightenment. H. was method of limited appeal, compared with the → Mahāyāna, held to be of universal appeal. *Yāna* = means, method.
→ – Yāna ; Theravāda.

Holy, The (Concept of) It has been observed by West. scholars that while Buddhism has no place for an omnipotent personal deity of kind affirmed in theistic religions, it has a concept of the – holy, and this constitutes focal point of its relig. ideas and teachings. (Cf., e.g, E. Durkheim, *Les formes elementaires de la vie religieuse*, 1912). This concept of the holy manifests itself at one level in the→Four Holy Truths, and the→'Eightfold Path' ; at another level, in popular devotional Buddh. practices, espec. veneration of the→*stūpa* or→pagoda, as symbolising Buddha, and in notion of the→'holy places', to which it is desirable that →pilgrimage should be made.

Holy Days These are of 2 kinds : those occurring monthly, and

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those annually. Of former, the more import. are the day of full moon, and day of new moon. On these the ceremony of reciting the→*Pātimokkha*, or disciplinary code, is carried out by→ Saṅgha in each local monastery. These two, together with the two intervening days of first quarter and last quarter of moon, together make up the four Uposatha days in every month. These days are trad. times for special relig. observances by Buddh. lay people ; in theory these are days for attending the monastery and taking part in devotions led by monks (in fore-noon), or hearing sermon (*dhammadesanā*) by a monk (usually in evening). In mod. S. Asia such attendance is frequently left to women, the elderly and very young. In Ceylon these days are known as 'poya' days, and are observed as public holidays, corresponding to the Christ. Sunday ; but since their incidence is determined by phases of moon they do not always fall on same day of week. In Burma and Thailand they are not public holidays ; the international Sunday being observed instead. In Thailand there is trend towards using Sunday, as day free from work, for devotional services at the monastery attended by lay people or for preaching of sermons, giving of public lectures on Buddh. doc., and holding of Sunday-schools for children : lunar holy days, however, are also observed, and are still ref. to by their trad. name in Thai. ; 'Wan Phra' (lit. 'holy day'). The Uposatha days are trad. also the occasion for more devout lay people to take the eight moral precepts (three extra to universal five) ref. to as *attha-sīla* (→morality) ; in add. to fasting, they spend day at monastery in meditation ; in all Buddh. countries of S. Asia, however, only a small minority of people, usually the elderly, actually do this. The eve of the Uposatha day is occasion for monks to reshave the hair of head. Nowadays Uposatha days are occasion for special radio broadcasts on relig. subjects ; these have large audiences, even though only a minority attends the monastery. In rural areas, however, esp. in Thailand, a higher proportion of lay people attend Uposatha services in monastery than is case in urban areas. Of annual holy days the most import. is Vesak, or *Vesākha-pūjā* (Pali)/*Vaiśākha-pūjā* (Skt.), which falls on full-

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moon day of May. On this day are commemorated jointly the Buddha's birth, his attaining enlightenment, and passing into→ *parinibbāna*. This also is observed as public holiday in Buddh. countries of S.E. Asia ; it is marked by publication of special collections of articles dealing with various aspects of Buddh. relig., as well as by special ceremonies, and popular festival activities. Three months before this, on full-moon day of February occurs Māgha Pūjā, on which promulgation by Buddha of the monastic disciplinary code, or→Vinaya, is commemorated. Another period of special relig. significance in Buddh. year is that of Vassa, sometimes referred to as the Buddh. Lent. This is season of monsoon rains in India and S.E. Asia, and is observed by Saṅgha as period of retreat, when monks may not travel about country as at other times of year, but must remain in own monastery. For Buddhs. it beings on first day of waning moon in eighth month (by the Roman calendar this is usually in July), it lasts until full moon of eleventh month (in Roman calendar, October). It is time specially devoted to relig. study by monks, and instruction of lay people. More people than usual are likely to attend monasteries to hear sermons. There is a considerable increase in number of monks in Saṅgha during Vassa, as it is customary for some to take ordination for this period even although they may return to laymen's life when Vassa is ended. A monk's seniority is measured by number of Vassas he has spent in Saṅgha, rather than by complete calendar years. It used to be trad. for theatrical and performances and public amusements to be suspended during Vassa period ; but this is no longer strictly observed, at least in the urban areas. (→Festivals, Buddh.).

Holy Places Every→*stūpa* or→pagoda is regarded as a place to be venerated, symbolising as it does the Buddha and his→ Dhamma; but the holy places *par excellence* are the 4 sites in N. E. India connected with events of the life of the Buddha. These are (1)→Lumbini, his birth-place : (2)→Buddhgaya, scene of his Enlightenment ; (3)→Sārnāth, where his First Sermon was preached, and thus place of 'setting in motion' of the 'wheel

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of Dhamma' ; (4)→Kushinagara, or (by its anc. name) Kusināra, the place of his entry into *parinibbāna*. Without being identified by name, these 4 places are mentioned in the→*Mahāparinibbāna Sutta* of the Pali canon : (1) 'The place at which the believing man can say "Here the→Tathāgata was born !" ; (2) the place at which (he) can say, "Here the T. attained to the supreme and perfect enlightenment !" ; (3) the place at which (he) can say "Here was the well of the Dhamma set in motion by the T.!" ; (4) the place at which (he) can say, "Here the T. passed finally away in that utter passing away which leaves nothing whatever to remain behind !". Each of these four places, it is said, the believer 'should visit with feelings of reverence'. (*D.N.*, II, pp. 140-1).

T. W. and C. A. F. Rhys Davids, *The Dialogues of the Buddha* (part II), (*Sacred Books of the Buddhists,* vol. II,) 1980 (repr. 1966), pp. 153f.

Iddhi : 'psychic power', said to be one of the 'higher powers' which result from→*abhiññā*, and where held to incl. power to assume many outward forms of various kinds, to make oneself impervious to bodily harm, walk on water, etc. These powers are described in→*Visuddhimagga*, XII. The power of mind to remain imperturbable amid distractions is described as *ariya*-(or holy) *iddhi* in the *Sampasādaniya Sutta* (*D.N.*, iii, 112f.), where it is said that the monk, by means of this power, can 'remain unconscious of disgust amid what is disgusting ; or conscious of disgust amid what is not disgusting ; or unconscious of disgust amid what is both d. and not-d ; or remain indifferent to them both as such, mindful and understanding' (*Dialogue of the Buddha*, pt. III, 1921, (trans. T. W. Rhys-Davies, p. 107). The display, before lay people, of any supernatural power which is the monk's as result of his special insight, is strictly forbidden by the Buddha (*Vinaya* II, 112). In the *Kevaddha Sutta*, Buddha is repr. as saying, 'It is because I perceive danger in the practice of mystic wonders [i.e. 'psychic powers'] that I loathe, abhor, and am ashamed thereof' (D.N., i, 213). (See *Dialogues of the Buddha*, pt. I, pp. 276ff.).

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Ignorance→*Avidyā.*

Immolation →Self-immolation.

Immortality In Buddh. thought I. or the death-less state is *nirvāṇa* (→Nibbāna). One of the adjectives applied to *nirvāṇa* from earliest days is *amata*, i.e. deathless, (e.g. *Sutta Nipāta* 960). The deathless realm is considered to be gained not at end of one human individual's span of existence, but as result of spiritual refinement which may be continued throughout many generations ; it is held to be outcome of process of moral and spiritual refinement initiated and pursued by free choice of the human will, when once possibility of such a goal has been heard of, through the Buddha-Dhamma.

A modification of this view occurs in the→Pure Land Buddhism of China and Japan, where an intermediate goal is introduced, attainable without long preparation through many existences necessary for *nirvāṇa*. This short-term relig. goal is rebirth in heaven of the→Bodhisattva, known as the Pure Land or Paradise. Such rebirth is made poss. by compassion, grace and spiritual power of the Bodhisattva and faith of believer. Strictly, however, this is not I., in that even such blissful rebirth, must be followed by further rebirth, as human, before the ultimate goal, i.e., the absolute deathlessness of *nirvāṇa*, is reached.

India, Buddhism in→General survey.

Indo-China Continental S. E. Asia, the peninsula formerly known as Indo-China, has a predominantly Buddh. culture, and majority of population of countries of region are Buddh. There were two underlying foreign cultural influences (prior to that of West) viz. of India, in west. part of peninsular ; of China in east. part. The area of Indian cultural influence is, reps. by the mod. states of →→ Burma, Thailand, Cambodia and Laos. The area of Chinese cultural influence is thus considerably smaller, and is confined to Vietnam. With these

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two cultural sub-divisions goes differentiation in the types of Buddhism ; in W. part the predom. trad. is that of→Theravāda, while in Vietnam it is that of → Mahāyāna, which came into country from China. The Mhy. form existed formerly in other areas of Indo-China, having been intro. there prob. from E. India ; from about begin. of 11th cent. CE has been replaced by the Theravāda form.

Indonesia Bhm. had been intro. into Java some time in 1st half of 5th cent. CE. Acc. to Chinese pilgrim Fa Hsien, who visited island in 418, at that time 'it hardly deserves mentioning' ; but, later in same century, it had made much progress as result of work of Buddh. monk from India. In island of Sumatra, Bhm. became import. from latter half of 7th cent., when kings of Srivijaya became its patrons, and Srivijaya became an import. centre of learning in S. Asia, a fact which is testified by Chinese traveller I-tsing, who visited Sumatra about 671 CE. The form of Bhm. which flourished there appears, from archaeological evidence, to have been→ Mahāyāna, although I-tsing mentions the→Hīnayāna form ; this latter could have been of the→Sarvāstivāda school, a form of Hīnayāna not too dissimilar from Mhy. By end of 8th cent. the Tantric form of Bhm. had spread to these islands from E. India. From the archipelago Mhy. Bhm. spread to Malay peninsula. It enjoyed period of great prosperity from late 8th cent. onwards under the Sailendra dynasty, rulers of a kingdom which incl. the Malay peninsular as well as much of archipelago. There were strong connections between the Sailendra kings and those of E. India ; Indian Buddh. scholars appear to have move back and forth between great centres of learning such as→Nalanda and Vikramasila in India and those of 'Suvarṇad-vīpa', as part of Indonesia was then called. The great symbolic stone structure known as Borobudur in Java is evidence of the importance of Bhm. in island at that period. Gradually, however, the Tantric form of Bhm. was merged in Brahmanic and Saivite relig., and with coming of Islam, finally disappeared, from Sumatra by end of 14th cent., and from Java early in 15th.

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D. G. E. Hall, *A Histroy of South-East Asia* (1955) ; G. Coedès, *Les États Hindouisés d' Indo-chine et d'Indonèsie*, 3rd edn. (1964) ; Sir Charles Eliot, *Hinduism and Buddhism* (1921, repr. 1957). vol. III. ch. XL.

Indriya Term of considerable importance in Buddh. psychology and ethics. Derived from 'Indra', name of anc. Indian god who was the 'mighty one', 'the ruler', the term denotes 'controlling principle', 'directive force or 'dominant'. There are many such I.'s, and various classifications and groupings are given, the most usualiy accepted being that found in the→ A bhidhamma book, the *Vibhaṅga*, which gives a list of 22. First there are the sense-preception 'dominants', eye, ear, nose, ton gue, and body ; then the mind ; femininity and masculinity ; vitality ; the feelings, bodily pleasure, bodily pain, gladness, sadness, and indifference ; after these come the five 'spiritual' dominants, faith, energy, mindfulness, concentration and wisdom (these 5 are also called→*bala*) ; finally come the 3 'supermundane dominants', viz., (20) the assurance : 'I shall know what I do not know', which comes to the→*Sotāpana* or one newly entered on Buddh. path ; (21) the dominant called 'higher knowledge', which belongs to one who has passed through Sotāpana stage ; finally (22), the dominant which characterises one who has attained→Arahantship.

Jātaka Type of Buddh. lit., viz. a 'birth-story'. By this is meant a story of the Buddha, or of some prominent character among early Buddh., in some previous existence, or 'birth'. The principal character may appear as a man, a *deva*, a demon, or more usually, an animal. The present characteristics or situation of person concerned are supposed to be at least partly explainable in terms of his conduct in previous existence of which the J. tells. The→Pāli canon contains collection of 547 such stories, which forms part of the→*Khuddaka Nikāya*. Many stories are anc. folk tales of Indian pre-Buddh. orign, which have been taken over and adapted for Buddh. use by add. of an explanatory prologue giving the *mis-en-scène*, often in

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connection with travels and preaching of the Buddha, and with epilogue added, in which the characters in the anc. story are identified with prominent persons of time of Buddha. The most import. element in these J.'s are the verses, which sometimes express the moral of story, sometimes form part of narrative and dialogue. Strictly it is the verses alone which are regarded as canonical ; the narrator was allowed certain liberty of expression in prose passages. Besides the Pali canonical collection of 547, there are several Chinese collections, based on Skt. or Prakrit originals ; variant collections are known to exist in Buddh. countries of S.E. Asia, some of which have recently become known to West. scholars. From early times Buddh., e.g. → *Ajantā* have delighted in providing pictorial or *bas-relief* versions of J.'s for embellishment of pagodas and monasteries and for edification of the Buddh. populace, who thus from an early age have become familiar with the virtues regarded as admirable in Buddh. trad. Besides their familiarity with these pictorial versions of the J.'s the Buddh. lay people of S.E. Asia are usually familiar also with at least the major J.'s in their lit. or recited forms.
Jātaka Stories, trans. by various hands under editorship of E.B. Cowell, repr. in 3 vols (1956) ; T.W. Rhys-Davids, *Buddhist India*, 8th edn. (1959), ch. XI.

Jhāna (Pali) ; **Dhyāna** (Skt.) Technical term for progression through certain mental states, the climax of which is a special experience of enhanced psychic vitality. The use of term may have been pre-Buddh. Usually 4 stages are distinguished : concentration of mind on single subject ; mental and physical joy and ease ; then a sense of ease only ; finally, sense of perfect clarity and equanimity. In the → Abhidhamma lit. 5 stages are distinguished, the 1st of the 4 subdivided into two ; these divisions are arbitrary and schematic only ; the order of progression could be divided up into yet other stages. The 4 Jh.'s are described in a number of passages in the Pali canon, e.g. in the *Sāmañña-phala Sutta* (*D.N.*, i, 73ff.), (*Dialogues of the Buddha*, Pt. I, pp. 84—6). The experience thus achieved

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is regarded as means to further spiritual progress and not as an end in itself ; from a relig. or spiritual point of view the Jh.'s as such are of neutral value. The view that achievement of the Jh.'s was equivalent to attaining spiritual state of → *nirvaṇa* is repudiated in the *Brahma-jāla Sutta* of the → Dīgha Nikāya (*D.N.*, i, 37ff.) (*Dialogues of the Buddha*, pt. I, pp. 50—2).

The hist. of word *jhāna/dhyāna* is noteworthy. In its Skt. form, the term passed into Chinese Buddh. usage as Ch'an, and hence into Japanese as Zen. A somewhat different arrangement of *dhyāna* under 4 heads is characteristic of → Mahāyāna, and espec. of the → Yogācāras ; it is dealt with by D.T. Suzuki in his *Essays in Zen Buddhism*, Series I, pp. 81f., and *Studies in the Laṅkāvatāra Sūtra* (1930). The Yogācāras laid special emphasis on experience of withdrawal from world by means of *dhyāna*.

Kalpa (Skt.) ; **Kappa** (Pali) In Buddh. usage : (1) a measure, rule or practice (2) a certain period of time—in common with all Indian thought, the Buddh. K.'s are held to be of incredibly long duration : 'an age' ; 'an eternity'. (→ *Creation*).

Kāma Term used in Buddhism as in Hinduism for 'pleasure', 'sense-enjoyment', 'sensuality'. K. is used to characterise existence in all but the higher or more refined planes or 'realms' ; it occurs in combination with *loka* (world) or *avacara* (sphere of existence), to designate the world in which majority of inhabitants of universe are found, i.e. *kāma-loka*, or *kāmā-vacara* (→Cosmology). K. is always regarded in Buddh. thought as first and chief obstacle to spiritual progress ; it is frequently assoc. with passion (*rāga*), impulse (*chanda*) and greed (*gedha*).

Kamma (Pali) ; Karma (Skt.) In Buddh., as in Indian thought gen., K. is the universal law of act and consequence. The primary meaning is that of *action* or *deed* ; from this follows the applied meaning of deed as expressive of the doer's will,

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and thus the causal factor in doer's subsequent state or condition. K. thus comes to be 'a law, the working of which cannot be escaped' (PTS Pali-Eng. Dict.) Every being thus 'inherits' his own K., and also continues to produce further K., the consequences of which will be felt at some later time. In the Buddh. analysis of the human situation, however, K. does not constitute a doc. of determinism, since one is free to act for better or for worse within situation which his K. has produced; his K. does not determine his *response* to situation, it only presents him with the datum of situation itself. Moreover, it is the volition, rather than the action alone, which, in the Buddh. view, is of greatest importance in producing fresh K. The consequences of K. may be experienced during life-time of the doer, or in next birth, or in some successive birth. (A.N., VI, 63). In gen. the Buddh. view is that volition characterised by greed, hatred and delusion produces unwholesome K., while volition characterised by opposite qualities produces wholesome K.

It is sometimes assumed that belief in rebirth was accepted by Buddha without question from earlier Indian relig. This is a controversial question, discussed at length by K. N. Jayatilleke, who argues that there is no evidence that such a belief was 'universal or even widespread prior to advent of Buddhism', or for assumption that Buddh. took such a notion for granted in sense of accepting it uncritically from prevalent trad. It is poss. that early Buddh. thought may in fact have contributed towards formulation belief. Buddh. saw difficulty of reconciling belief in K. and transmigration with doc. of→*anatta*, yet regarded belief in *K* as essential to their position, and asserted it over against contemporary materialist thinkers and others who did not hold such a belief.

K. N. Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963, ch. VIII.

Kaṇiṣka Buddh. ruler of Kushan empire, which lay to N. W. of India. His accession is dated variously as 78, 128 and 144 CE, the 2 latter now being regarded as more probable. A Buddh.

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council, reckoned by Mhy. Buddh. as the 4th (→Councils) was held in his reign, at Jālandhar acc. to one trad. in Kashmir acc. to another. K is repr. in trad. as desirous of settling disputes among various schools of Buddh. thought, and has a place in estimation of Mhy. Buddh. similar to that given to→Ashoka by Theravādins.

M. Winternitz, *History of Indian Literature*, vol. 2. ch. 5.

Kapilavatthu (Pali); **Kapilāvastu** (Skt.) Paternal home of → Gautama the Buddha; a town in Himalayan foothills in what is now Nepal, it was in Buddha's time the capital of the→Śākya tribe. The Buddha was born at → Lumbini, near K., and spent his childhood and early manhood in K. Acc. to Pali texts (*Jāt.*, I, 87ff.; *Vin.*, I, 82), the Buddha visited K. again in year after his enlightenment. He preached his doc. to the people of K., and his father → Śuddhodana became a → *sotāpanna*. The Buddha's son → Rāhula, who was at this time still a child, became a → *samaṇera*, or novice-candidate for the → Saṅgha. A large number of Sakyans also entered the Saṅgha. The Buddha visited K. on a number of other occasions; various discourses and → Jātaka stories contained in the Pali canon are said to have been preached by him at K. Towards end of Buddha's life the town was attacked and destroyed and the Śākya people massacred by Viḍūḍabha, a Kosalan prince, in revenge for insult he received there. Nevertheless, at Buddha's death, the people of K. are said to have claimed a share of his ashes after cremation, and to have erected a shrine over them in town (D. N., II, 167). At time of the Chinese pilgrim Fa-Hsien, who visited India early in 5th cent. CE, however, there were only ruins to be seen at K.; the site of town is now unidentified.

Malalasekere, *D.P.P.N.*, vol. I, pp. 516-20.

Karuṇā In Buddh. thought *karuṇā*, or compassion, holds import. place as one of the 4 'spiritual abodes', i.e. → *Brahma-vihāras*. In partic., this is the unmotivated graciousness of attitude shown by → Buddhas and → Bodhisattvas towards

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mortal beings. The Buddh. life is understood as consistng of cultivation of both wisdom (*prajñā*) and compassion ; it is held that, without former, the emotion of compassion may be erroneously directed, i.e., it may be engaged in for unwise motives. The older, → Hīnayāna, form of Buddhism tended to lay principal emphasis on need for wisdom ; the →Mahāyāna emphasised both as equally important, over against earlier emphasis on wisdom predominantly, which could, acc. to the Mhy., result in an isolated intellectualism. Eventually this emphasis on K. became the more predominant, and in later forms of Mhy. developed into concept of the 'saving grace' of the Buddh → Amitā, which he offers to those who call upon him in faith.

Kathā-Vatthu One of 7 books of the Pali →Abhidhamma-piṭaka of the Theravāda school ; considered by some authorities to be historically the most import. of the seven. Acc. to the trad. (*Mahāvaṃsa.* V, 278 ; *Dīpavaṃsa*, VII, 41 : 56-8), *K.-V.* is said to have been recited by the Elder named Moggaliputta Tissa at 3rd Buddh. Council (→Councils, Buddh.), held at Patna in reign of emperor → Ashoka. The work, in 23 chapters, consists of discussion (*kathā*), and refutation of 219 different erroneous teachings then being propounded by schismatic groups of monks. Some mod. scholars are inclined to doubt that work, as it now exists, was compiled by Moggaliputta Tissa, as some heretical views confuted are those of schools which arose some cents. later than Council of Patna.

S. Z. Aung-C. A. F. Rhys-Davids, *Points of Controversy* (1915, repr. 1960) : Nyanatilaka Mahathera, *Guide through the Abhidhamma-Piṭaka* (1957), ch. 5.

Kāya (Buddh.) → Buddha-Kāya.

Khandha (Pali) ; Skandha (Skt.) 'group' or 'aggregate' of factors. What is commonly regarded as a human 'individual' may, in Bnddh. terms, be analysed inco 5 K.s. The 1st group of factors is *rūpa* (form) = the physical or corporeal ; 2nd :

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vedanā=sensation or feeling ; 3rd : *saññā* (Pali)/*saṃjnā* (Skt.)= perception ; 4th : *sankhāra* (Pali)/*saṃskāra* (Skt.)=formative principle or volition ; 5th : *viññāna* (Pali)/*vijñāna* (Skt.)= consciousness. Each of these is a group, aggregate or 'bundle, of elements of that type which are continually in flux ; thus the physical nature of individual is at any moment a process or flux of physical elements ; similarly with sensations, perceptions' volitions and consciousness. The whole process constituted by the 5 groups is the human individual at any given moment of his life-history ; at different stages in that hist. he exhibits different appearances and characteristics. This process of continual change is evident, even to the eye of 'commonsense', in the difference between the individual as a baby, a youth, a mature man, and old man. Physically the process of change is continuous ; similarly, it is held, at the level of sensation-volition ; and of the state or condition of consciousness. The 5 K.'s are sometimes given in a 3-fold scheme : (1) physical, viz., *rūpa* ; (2) sense-perception and reaction, viz., *vedanā*, *saññā*, and *sankhāra ;* (3) consciousness, or *viññāna.* In this case the 3 groups are called *rūpa*, *cetasikā* (concomitants or conditioning factors of consciousness) and *citta* (state of consciousness). This is scheme used in the → Abhidhamma ; e.g. in → *Dhammasangaṇi* of the Theravādin Abh. Piṭaka. More simply the 5 K.'s may be arranged in 2 groups : (1) *rūpa* (2) *nāma* (viz. the other 4 K.'s). There is thus nothing ultimate or absolute about the 5 K.'s ; they are simply abstract classifications used in Buddh. analysis of human existence, useful as analytical categories, but themselves only concepts, just as the 'individual' is only a concept, having no abiding reality. In the Theravādin view, the ultimate elements of psycho-physical existence are the → *dhammas :* these are the 'atoms' of which the K,'s are groups or aggregates. The *dhammas* are of momentary existence only ; before they arise they have no reality, when they have passed they have no reality ; they are thus as it were 'flashes' of reality. The → Mādhyamika school of → Mahāyāna criticised the Theravādin for not applying relentlessly analytical method, by which it was perceived that

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K.'s are only relative crtegories, to the *dhammas* also, but instead, arbitrarily, stopping at *dhammas* as the 'atoms'.

Khuddaka-Nikāya Collection of canonical books, forming 5th section of the → Sutta Piṭaka of Pali canon. The name *khuddaka* designates this Nikāya as one of 'short pieces'. These are 15 in number, as follows : (1) *Khuddaka-pāṭha*, a miscellaneous collection of lists of moral rules, catechism questions, Buddh. formulae incl., e.g. that of taking refuge in the Buddha, Dhamma, and Saṅgha (→ Tri-Ratna) widely used in Buddh. devotions : (2) → *Dhammapada* ; (3) → *Udāna ;* (4) *Itivuttaka*, collection of miscellaneous verses dealing largely with morality, and intro. in most cases by formula '*itivuccati*'—'thus it is said' ; (5) → *Sutta Nipāta ;* (6) *Vimāna-vatthu*, collection of 83 stories, arranged in 7 groups, concerning lives of → *devas* (heavenly beings) in their celestial palaces, where they enjoy rewards for some previous good acts ; this, and (7) *Petavatthu*, describing sad fate of those who in spirit-realm are now expiating some past misdeed, are gen. held to be later in origin than other parts of canon, largely on linguistic grounds ; (8) → *Thera-gāthā*, and (9) — *Therī-gāthā* are, respectively, collections of 'songs of the Theras' (elder monks) and of the Therī (elder nuns) : (10)—*Jātaka* stories ; (11) *Niddesa*, a commentary on part (the *Atthakavagga*) of the — Sutta Nipāta, (which testifies to early date of latter, that it should have a canonical commentary) ; (12) *Patisambhida-magga*, an analytical treatise in style of the — Abhidhamma works ; (13) *Apadāna*, collection of stories in verse of previous existences of certain monks and nuns ; (14) — *Buddhavaṃsa ;* and (15) *Cariyāpiṭaka*, selection of *Jātakas* arranged specially to illustrate certain Buddh. moral virtues, regarded by Geiger, following Winternitz, as work of a monk 'who manufactured edifying stories for the elucidation of the doctrine on the basis of the existing Jātakas'. The *KN* thus incl. a variety of types of Buddh. texts, both in contents and date of composition, embracing as it does what is undoubtedly one of the earliest Buddh. documents, the *Sutta Nipāta*, as well as some of the latest of canonical lit.. such

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as (11), (12), (13) and (15) listed above. (—— *Tipiṭaka : Sutta Piṭaka*).

Kilesa (Pali) ; **Kleśa** (Skt.) : 'defilements', i.e. 'morally defiling passions'. In the — Theravādin sch., these are ten in number : (1) greed (*lobha*) (2) hatred (*dosa*) (3) delusion (*moha*) (4) conceit (*māna*) (5) speculative views (*diṭṭhi*) (6) doubt (*vicikicchā*) (7) mental sloth (*thīna*) (8) restlessness (*uddhacca*) (9) shamelessness (*ahirika*) (10) moral carelessness (*anottappa*). This list of 10 occurs first in the Thv. scriptures in the — *Abh. Piṭaka*, in the *Dhammasaṅgaṇi ;* it is thus a feature of the reflective systematic stage in hist. of B. thought. The — Sarvāstivādin school affirmed first six of these as fundamental K.'s, (acc. to the — *Abh. Kośa*), and to them added list of 10 subsidiary K.'s, viz. anger, hypocrisy, selfishness, envy, gloom, shamefulness, enmity, deceit, dishonesty and arrogance. The Mhy. school of — Yogācāra also affirmed first 6 as fundamental K.'s and added list of 20 subsidiary K.'s, (acc. to the *Vidhyāmātra Siddhi* of Dharmapāla). These 20 are virtually the 10 given in the Sarvāstivādin list with add. of : shamelessness, impudence, torpor, recklessness, lack of faith, idleness, carelessness, forgetfulness, confusion and wrong judgment. Some Yogācāra lists give 24 subsidiary K.'s. In the Yogācāra view, K. is regarded as something foreign to basic consciousness or *Ālaya-vijñāna* ; a kind of 'dust' or impurity, 'spoiling the immaculate Ālaya' (Suzuki), or the 'guest who is uninvited'—a somewhat different doc. of man from that reflected in Thv. phenomenology.
Nyanamoli, *The Path of Purification* (1964) ; W. M. McGovern. *Manual of Buddhist Philosophy*, vol. I (1923) ; D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1930).

Kumārajīva (CE 344-413). Buddh. monk and eminent translator, also import. agent in spread to China of Indian→Mādhyamika school of Buddh. philosophy. Before 20 yrs of age, K. studied → Sarvāstivādin Abhidharma literature in Kashgar ; but, on meeting a Mahāyānist named Sūryasama, was converted to the → Mādhyamika views. Ordained monk at age of 20 at Kuchā,

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he spent some years there studying Mahāyāna literature. When about 40, K. was captured by a Chinese raiding force and taken to China, where he remained for rest of life. He learnt Chinese and trans. into this language many → Mahāyāna texts, mostly of Mādhyamika school.

Kushinagara One of the 4 Buddh. → *holy places*, location of the → Buddha's decease. The events leading up to and following the decease are recounted in detail in the → *Mahā-parinibbāna Sutta* of the Dīgha Nikāya ; here Kushinagara, with its anc. name Kusināra, is described as an insignificant 'wattle and daub' township of the Malla tribe, 'set in the midst of jungles'. After death of Buddha, his body was taken through town, from north gate to the east, and cremated outside at a shrine of the Mallas. The trad. is that, after cremation, some of the relics were deposited in a → *stūpa* at K., known as the Mukuṭa-bandhana. A large monastic settlement (*vihāra*) appears to have been built there, but was already in ruins by time the Chinese pilgrim → Hsuan-tsang visited site in 7th. CE. Before this, it had been place of sacred pilgrimage ; the reason why it fell into ruins is unknown. The remains of *stūpa*, built by the Mallas over their share of the relics, is thought to be repr. by the large ruined mound called locally 'Ramabhar'. The village, which stands on the anc. site, at junction of river Rapti and the Gondak, is known as Kasia, in the east of the Gorakhpur district, in Uttar Pradesh, to the south of the Nepal border.

Malalasekere, *D.P.P.N.*, vol. I, pp. 653-5 ; S. Dutt, *Buddhist Monks and Monasteries of India* (1962), pp. 217f. ; P. V. Bapat (ed.), 2500 *Years of Buddhism* (1956), p. 314.

Lalita-vistara One of most import. texts of → Mahāyāna Buddhism, although it emanated from the → Sarvāstivādin school. The title implies the viewpoint : the Buddha's life and work is seen as 'play' or 'sport' (*lalita*) of a supernatural being, of which the book is a narration (*vistara*). While narrative begins in style of early Pali *suttas*, 'Thus have I heard', it soon becomes markedly different in tone and character in its extra-

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vagently miraculous setting. Those portions of work, which are held to be older than main narrative, viz. the *Gāthās*, or stanzas, are in fairly close agreement with early Pali accounts of events of Buddha's life, such as that of the *Mahāvagga* of the → Vinaya-Piṭaka. It has, therefore, been concluded that the L. is revised form of an older narrative, poss. of Sarvāstivādin school ; the revision having taken form of enlarging and embellishing details in accord. with ideas and spirit of the Mahāyāna, as, e.g., in its tendency towards Buddha-bhakti, or adoration of Buddha. When it was cast in present form is unknown ; it may poss. have been in period when the art-forms of → Gandhāra were developing, as there are certain agreements and similarities between conception of the Buddha in them and in L. Since, however, it evidently contains anc. material, the L. has been regarded as import. source of evidence of anc. Buddhism.

M. Winternitz, *Hist. of Indian Literature* (1933), vol. 2, pp. 248-56.

Laṅkāvatāra Sūtra One of the nine principal texts of Mhy. Buddhism (→ Sanskrit Literature). Acc. to full title, '*Ārya-saddharma-laṅkāvatāro-nāma-mahāyāna-sūtram*', it contains the 'noble orthodox teaching (i.e. of Buddhism), given (i.e. by the Buddha) (on occasion of) entering into Ceylon'. It consists of conversations Buddha had with both Rāvāṇa, the mythical lord of → Ceylon, who is here repr. as a good Buddh. layman ; and also, at more profound level with a Bodhisattva named Mahāmati (or → Mañjuśrī). The Sūtra embodies critique of Hindu philosophy, and also essays explanation of resemblance between Mhy. Buddh. and Hindu philosophy which had come to be recognised by time of composition of this work. An early form of *sūtra* existed in CE 420, when it was trans. into Chinese. Three subsequent trsls. into Chinese were made, the last of these in CE 704 ; the earlier Skt. text, on which 1st trans. was based, appears to have received some elaboration by 8th cent. The *sūtra* is import. source so far as Chi. and Jap. Bhm. is concerned, esp. for notions of *ālaya-vijñāna* and docs. of →

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Yogācāra school and Ch'an (→ Jhāna) (Zen) school. It has no recognisable systematic structure ; it is, acc. to Suzuki, 'a collection of notes unsystematically strung together'.

For summary of contents cf. E. J. Thomas, *Hist. of Buddhist Thought*, 2nd edn. (1951), pp. 230-6 ; see also D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1930), *Essays in Zen Buddhism* vol. I (1927).

Laos, Buddhism in → Cambodia.

Lobha : 'greed', which is regarded as one of the 3 'roots' of the evil condition of human existence, the others being → Dosa and → Moha. Buddh. discipline, moral/meditational, aims at bringing about eradication of L., principally by cultivation of its opposite, viz. generosity, (→ Dāna), which can take practical form, as in giving of one's possession or money or other resources to others for their welfare ; it can also be cultivated in its mental form of thinking generously of others.

Lotus Sūtra → Saddharma-Puṇḍarīka.

Love → Metta.

Lumbini : place of pilgrimage, and one of the 4 → Holy Places, since, acc. to Buddh. trad., it was place of the Buddha's birth (*Jātaka*, I, 52, 54). The place is described in Buddh. lit. as a park situated in Sakyan tribal territory between Kapilāvastu and Devadaha. L. was visited by Buddha during course of his travels ; he there delivered to the monks a discourse known now as the *Devadaha Sutta*. The emperor → Ashoka made a pilgrimage there *c.* 249 BC, a fact which has been confirmed in mod. times by discovery of a commemorative pillar erected by Ashoka and bearing five-line inscription in a dialect of E. India. This was deciphered in 1898, and found to consist of 3 sentences : 'When King Devānampiya Piyyadesi had been anointed twenty years, he came himself and worshipped [this spot] because the Buddha Śākyamuni was born here. [He]

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both caused to be made a stone bearing a horse [?] and caused a stone-pillar to be set up [in order to show] that the Blessed One [Bhagavan] was born here. [He] made the village of Lumbini free of taxes and paying [only] an eighth share [of the produce]'. The Chinese Buddh. pilgrim, → Fa-hsien, who visited India at begin. of 5th cent. CE, mentions L., but does not appear to have located it nor to have visited it ; only the ruins of town of Kapilāvastu were then to be seen. Similarly another pilgrim → Hsuang-tsang (*c.* CE 636), visiting Kapilāvastu, heard only accounts of a stone pillar in the outlying forest, but was not able to visit spot. The pillar bearing Ashoka's inscription has now been restored ; it is located 2m. N. of Bhagavanpura, within territory of Nepal ; the place is known as Rumindei. (→ Kapilavatthu).

Mādhyamika School of philosophy founded by Nāgārjuna (*c.* CE 150), the central doc. of which is the negation (*śūnyatā*) of all empirical concepts, such as → *dhammas*, or ultimate constituents of existence, affirmed in the — Abhidhamma of the Theravādins. The notion of *śūnyatā* was already to be found in the Prajñāpāramitā literature ; it was this which Nāgārjuna formulated and expounded in such a way as to make it the basis of a new school of Buddh. philosophy. The criticism levelled by this — Mahāyāna school against the Theravāda was that latter's Abhidhamma method of analysis, while it was true to teaching of Buddha in rejecting notion of a real, eternally-existing self, and in analysing the human individual into — *khandhas*, and the *khandhas* into *dhammas*, failed to carry this method of analysis of concepts to its logical end ; the Theravāda stopped short at the *dhammas*, and affirmed reality of these. Acc. to M., this was an arbitrary halting of method of analysis : *dhammas* were also concepts which must be seen as only temporary resting places in the analytical process : Acc. to M., *dhammas* also had no reality ; for the real was devoid (*śūnya*) of all conceptual constructions. M. was thus a doc. of an Absolute which is to be realised only through *Prajñā*, i.e. Wisdom, or Intuition ; *Prajnā* is itself the Absolute. The

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dhamma have no nature of their own as the Theravāda affirmed ; only the Absolute has this. The M. school held that this was a view which steered between the *ātman*, or self-affirming doc., and the *nairyātma*, or self-rejecting doc. of Theravāda ; hence the name '*Middle View*' (*Mādhyamika Darśana*), by which this school came to be known ; this designation does not, however, seem to have been used by Nāgārjuna or his contemporary and associate — Āryadeva.

There were, acc. to Murti, 3 subsequent stages in develop. of the M. school, after formulation of its central principle by Nāgārjuna and Āryadeva. These were : the splitting of M. into 2 schools, the Prāsaṅgika, repr. by Buddhapālita, and the Svātantrika, repr. by Bhāvaviveka ; then, in early 7th cent. CE, the re-affirming by Candrakīrti of the more vigorous Prāsaṅgika or *reductio ad absurdum* method as the norm for M. ; finally a syncretism of M. with the — Yogācāra sch., carried out by Śāntarakṣita and Kamalaśīla ; it was this form of M. which became dominant philosophy of Buddhism of — Tibet. Because of its affirmation (*vāda*) of principle of *śūnya*, the M. school is known also as the *Śūnyavāda*.

T. R. V. Murti, *The Central Philosophy of Buddhism* (1955) ; E. Conze, *Buddhist Thought in India* (1962), part III, 2 ; Richard H. Robinson, *Early Mādhyamika in India and China* (1967).

Magadha Kingdom of N. India at time of the Buddha, notable in Buddh. hist. as region in which Buddhism had its birth. M. was one of four major kingdoms of India in 5th cent. BC (the others being Avanti, Kosala, and kingdom of Vaṃsas), and consisted of area south of the Ganges river, now known as Bihar. During early Buddh. period, M., like the other kingdoms was growing at expense of confederations of tribal societies such as that of the — Vajjis. One of results of growth of monarchy of Magadhan pattern was thus the disruption of tribal life and breakdown of old trads. and *mores*. Part of success of early Buddhism may be attributed to its ability to make available a new corporate life to take place of tribal society, and provide a democratic refuge from increasing auto-

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cracy of new kingdoms. Something of basic opposition between the two forms of society, the Buddh. — Saṅgha and the Magadhan kingdom, may be reflected in hostility of Magadha's king — Ajātasattu towards Buddha, although his father, King — Bimbisāra is repres. as supporter of Buddha. The capital of M. was, in earlier Buddh. period, at Rājagaha ; later the royal centre shifted to Pāṭaliputta (modern Patna). It was from M. that Buddhism spread into other regions of India after third— Council at Pāṭaliputta. By this time, in reign of — Ashoka, M. had become an extensive empire, with considerable natural resources, mineral and agricultural, and an import. international trade. The connection between language spoken in Magadha at time of Buddha, and the — Pali in which discourses of Buddha have been preserved has been a matter of controversy. The Buddh. trad. of — Ceylon affirms that Pali is in fact the language of M. (known as Māgadhī or *Māgadhika-bhāṣā*) and that, therefore, the Pali version of the discourses preserves the orig. words of Buddha. But modern critical and linguistic studies have suggested that there were notable differences between Māgadhī and Pali ; by some scholars it is suggested that the latter was more prob. a dialect of Ujjayinī, a region somewhat to west of M.

Malalasekere, *D.P.P.N.*, vol. 2, pp. 402-4 ; Sukumar Dutt, *The Buddha and Five After Centuries* ; D. D. Kosambi, *Culture and Civilisation of Ancient India* (1965) ; E. Lamotte, *Histoire du Bouddhisme Indien* (1958).

Mahābodhi Society : Buddh. society founded in→Ceylon in 1891 by Ceylonese monk, the Venerable Anāgārika Dharmapāla. The primary aims of M.S. were, first, restoration of the Māhā Bodhi temple at Buddha-gayā, in N. India (scene of the Buddhā's enlightenment) ; second, the revival of the Buddha-Sāsana in land of its birth. At that time→Buddha-gayā (or Bodh-Gayā) was in province of Bengal, then part of British-ruled India. The temple was part of the property of a Shaivite (Hindu) landowner, and was in seriously neglected condition. The M.S. called conference at Bodh-Gayā in Oct. 1891 to enlist

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support of Buddhists of various other countries ; in following year began publication of journal *The Maha Bodhi and the United Buddhist World*, which from then on played a not unimport. part in winning sympathy and support from Eng.-speaking people in India and elsewhere, but partic. from Indian intelligentsia. Opposition from both Hindu landowners and British authorities, however, was such that a lengthy process of legal action became necessary, which ended only with India's independence from British rule and the passing by new Government of Bihar of Buddha-Gayā Temple Act in 1949, under terms of which a temple management committee, consisting of 4 Buddh. and 4 Hindu members, was entrusted with care and control of temple. By this time the M.S. had gained considerable support, in India and elsewhere : besides its headquarters in Calcutta, it had estab. other centres at Madras, Kushinagara, Sarnath, Bombay and at Anuradhapura in Ceylon. The first president of Society, Sir Ashutosh Mookerjee, succeeded in 1908 in intro. study of→Pali at University of Calcutta, thus bringing about revival of study in India of canonical scriptures of→ Theravāda Buddhism. Other Indian universities also have, since then, joined in revival of Pali studies. The M.S. has branches at Gaya, Sarnath, New Delhi, Lucknow, Bombay, Madras, Nautanwa and Ajmer ; it publ. journal in English, *The Maha Bodhi*, which circulates not only in Asian but also in a number of West countries.

D. Valisinha, 'The Revival of Buddhism : The Maha Bodhi Society', in P. V. Bapat (ed.), *2,500 years of Buddhism* (1956, repr. 1959).

Mahābodhi-vaṃsa Pali work, 'the great bodhi-tree chronicle', which tells story of sacred *bodhi* tree under which the Buddha gained enlightenment. The intro. carries story back to time of a former Buddha Dīpaṅkara (→Buddhas, other than Gotama), and continues narrative to incl. the transplanting of a cutting from the Indian tree at Anuradhapura in Ceylon. The work, which is in prose, is attr. to Upatissa, who composed it from older sources prob. during 1st half of 11th cent. The text was

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edited by S.A. Strong, and published by the Pali Text Society of London in 1891.

Mahākassapa Thera One of most prominent of disciples of the Buddha, concerning whom there are many refs. in the canonical scriptures. He was highly esteemed by Buddha for his equanimity and ability as teacher and preacher. He is said to have lived to a great age.

Mahāpadāna-sutta A *sutta* found in the *D.N.* of the Pali canon, which gives details of the 7 Buddhas up to and incl. Gautama. (→Buddhas other than Gotama). In this *sutta* a conventional scheme is adopted, whereby details of each of these Buddhas are given under eleven headings: the *kappa*, or period of world-history in which born ; social rank ; family or clan ; length of life ; tree under which Enlightenment was attained ; two chief disciples ; numbers of→*arahants* present at assemblies held by the Buddha in question ; name of personal attendant ; name of father ; name of mother ; birthplace.

Sacred Book of the Buddhists, vol. 2, T. W. and C. A. F. Rhys Davids (trs.), *Dialogues of the Buddha*, part 2, 5th edn. (1966), pp. 1-41.

Mahā-parinibbāna-sutta. Book of Pali canon which relate events of last year of the Buddha's life, his death, cremation and distribution of his relics. It is found in the→*Dīgha Nikāya* of the→Sutta Piṭaka, and is one of longest of *suttas*. Much material contained in this *sutta* occurs elsewhere in Pali Canon with only slight differences ; acc. to Rhys Davids as much as two-thirds of *sutta* can be so identified. The parallel passages are in gen. in books which are the oldest in canon.

T. W. Rhys Davids, *Buddhist India* (1903), ch. 10.

Mahāsāṅghikas One of the major divisions of early Buddhism , dating from 4th cent. BC (→Councils).

Mahāsatipatthāna-sutta An import. constituent of Pali canon

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of scripture. The *sutta* consists of discourse said to have been addressed by the Buddha to monks of Kammāssadamma on subject of the bases of Mindfulness (*sati-patthāna*) by means of which→*nibbāna* was to be gained, and on the→4 Holy Truths. It is gen. considered one of most import. *suttas*, has been much trans., and the subject of numerous commentaries. The recital of it is held to partic. auspicious ; espec. at time of death, whether it is recited by the dying or heard by him. It is found in the→*Dīgha Nikāya* ; also in two separate parts, as the *Sati-patthāna Sutta* and *Saccavibhaṅga Sutta* (the latter dealing with the 4 Holy Truths) in the→*Majjhima-nikāya.*

Mahāvaṃsa One of Pali chronicles (*vaṃsa*), the Great (*mahā*) Chronicle sets out hist. of Buddhism in India to time of its intro. into→Ceylon, and subsequent hist. in Ceylon to time of King Mahāsena (poss. 4th cent. CE). The author of M. is gen. held to be Mahānāma, writer of 6th cent. CE. The M. covers much the same grounds as the→Dīpavaṃsa, and is prob. based on same earlier source ; the M. differs from the Dīpavaṃsa in that it adds certain amount of new material and is in form of epic poem. It has been described as a 'coherent, refined and enlarged version' of Dīpavaṃsa. The→Cūlavaṃsa forms a supplement and continuation of the M. Like the Dīpavaṃsa, the M. is valuable source of evidence for hist. of early Buddhism in India and Ceylon. It has been trans. into Eng. by W. Geiger, as *The Mahāvaṃsa, or The Great Chronicle of Ceylon* (1912, repr. 1964).

Mahāvastu Title of import. work in Skt. (lit. 'The Great Subject' or 'Great Event'). The work forms part of the→Vinaya-piṭaka of the Lokottaravādin school of the→Mahāsaṅghikas. The M. consists principally of a biography of the Buddha, told acc. to view of the Lokottaravādins that Buddhas are 'exalted above the world' (*lokottara*) and that they only, conventionally and outwardly, conform to this-wordly existence. This is a view which repr. a transitional stage towards that of fully developed →Mahāyāna. The narrative of the M. is interspersed with much

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material of the→*Jātaka/Avadāna* type, amounting to half the total work ; it is thus, acc. to Winternitz, 'especially valuable as a treasure trove of Jātakas'. The date of orig. composition of the M. is difficult to determine ; the trend towards Mahāyāna ideas may suggest the very early Christ. period ; there are also refs. to the Huns and to Chinese language which suggest date about 4th cent. CE for its final form, although nucleus is prob. older, perhaps as early as 2nd cent. BC.

M. Winternitz, *Hist. of Indian Literature* (1933), vol. 2, pp. 239-47 ; J. J. Jones (tr.), *Mahāvastu*, vol. 1 (1949), vol. 2 (1952), vol. 3 (1956).

Mahāyāna One of main distinctive trads. or schools of Buddhism ; lit. means 'great' (*mahā*), 'means of salvation' (*yāna*). Various other *yānas* were distinguished, such as the Śrāvakayāna, the→→Vajrayāna or Mantrayāna ; but the school from which the M. was primarily distinguished was the whole of the older, more conservative wing, consisting of at least 18 separate sects, such as the→Theravādins, the→Sarvāstivādins etc. which collectively was described by adherents of the newer way as→ '*Hīnayāna*' or 'small' means of salvation. What was meant by the comparison was that Hīnayāna schools set forth a way of reaching salvation that had only limited appeal ; it was not universalist in intention or scope, as the M. claimed to be. The date of emergence of M. is difficult to determine, but was somewhere within period 1st cent. BC-1st cent. CE. Its universalist emphasis was reflected in greater place given to virtue of compassion than had been the case in the Hīnayāna school, which was characterised by its emphasis on wisdom. The M. emphasised both equally. Another characteristic feature of M. was much greater place it gave to the→*Bodhisattva*, as the ideal or goal of human life, towards which all men could and should strive. In acc. with more open, universalist character of M., there was from beginning a readines to engage wholeheartedly in intellectual debates of the time and to use the *lingua franca* of contemporary Indian intellectual class (mainly Brahmins), viz→Sanskrit. This took form, however, of a Sanskritised

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version of language used by Buddhists (*prākrit*) (→*Pāli*), a version which has come to be known by mod. linguists as 'hybrid Sanskrit' or 'Buddh. Sanskrit' (although it is not exclusively Buddh., but a stage in evolution of Indian language). The universalist intention had also effect of rendering M. more flexible, and more ready to incorporate new features of belief and practice, some of which were derived from popular indigenous relig.; others may have reflected the strongly Graeco-Roman influence in N. W. India, where M. developed, such, e.g. as concept of Divine Wisdom or Transcendental Wisdom, *Prajñā-pāramitā*, thought of as a feminine principle, and given popular currency in notion of Prajñā-pāramitā as 'mother' of Buddha, i.e. the eternal Buddha. The M. developed also, as its central philosophy, the doc. of *śūnyatā*, or 'voidness'. The philosophical school in which this doc. was developed notably by → Nāgārjuna (2nd cent. CE) was known as → *Mādhyamika*. In course of develop. of Buddh. thought, this was followed by → Yogācāra school, founded by → Asaṅga and → Vasubandhu (4th cent. CE). The Yogācāra doctrines and practices paved way for a yet greater assimilation of M. to popular Indian relig.: this was last phase of the M. and is usually known as Mantra-yāna or → Vajra-yāna, a form which appears from 8th cent. CE onwards; in a sense this was a new 'yāna', but it is also the ultimate Buddh. product of the M. school. Known also as Tantric Bhm., it had a counterpart in ← Tantric Hinduism, into which the Buddh. form eventually, *c.* 12th CE, disappeared. M. however, by reason of its universalist outlook and missionary spirit, had by this time spread into China, Korea and Japan, there developing yet further new forms in the 'Pure Land' or Amida Buddhism, and in Ch'an or Zen.

E. Conze, *Buddhist Thought in India* (1962); T. R. V. Murti, *The Central Philosophy of Buddhism* (1955); W. M. McGovern *An Introduction to Mahāyāna Buddhism* (1922).

Mahinda Buddh. monk of 3rd cent. BC, gen. held to be son of emperor→Ashoka, and leader of Buddh. expedition to→Ceylon

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which resulted in conversion to Buddh. faith of island's king, Devānam-piya Tissa, and many of people of Ceylon. M. ordained many monks and lived to see the → Saṅgha firmly estab. in Ceylon. He died at age of 60; at cremation of his body the highest honours were paid to it. A *cetiya* was erected over his remains. His name is still highly esteemed in Ceylon.

W. Geiger (ed.), *Mahāvaṃsa* (1908, repr. 1958) chs. 12—20, trsl. *Great Chronicle of Ceylon* (1912, repr. 1964).

Maitreya (Buddha) → Metteya.

Maitreya-nātha → Asaṅga.

Majjhima Nikāya The *nikāya* (collection, or assembly) of *suttas* of middle-length (*majjhima*); one of the five *Nikāyas* of the→ Sutta Piṭaka of Pali canonical scriptures, or→Tipiṭaka. The M.N. comprises 152 *suttas* in all, arranged in 3 gps. of approx. 50 each. Acc. to Pali trad., the transmission of the M.N. *suttas* was entrusted to an Elder named → Sariputta at 1st Buddh. Council, held immed. after the death of Buddh (→ Councils.). The commentary by → Buddhaghoṣa on the M.N. is entitled Papañca-sūdanī. The M. N. has been trans. into Eng. by J. B. Horner as *Middle Length Sayings*, 3 vols. (1954—9).

Makkhalī Gosāla Relig. teacher of anc. India contemporary with the Buddha, and mentioned in Buddh. scriptures (D.N., i, 53). He denied that men had moral responsibility for their actions, and affirmed that men's lives were determined by fate and by their social position and psychological make-up. He is mentioned as one of six teachers of what were, acc. to the Buddha, false doctrines; of these M.'s views are regarded as the most dangerous. His followers were known as the Ājīvakas.

Man → → Anatta; Khandha.

Mañjuśrī One of the two most prominent → Bodhisattvas in

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Mhy. Buddh. belief, the other being → Avalokiteśvara, who personifies compassion ; M. personifies *prajñā* wisdom. He is not mentioned in Pali canon, nor in earliest Skt. works ; he appears prominently in the → *Laṅkāvatāra Sūtra*, as one of the two main questioners of the Buddha. He is regarded as principal Bodhisattva in the → *Lotus Sūtra*, where the Bodhisattva → Maitreya is repr. as seeking instruction from him. Buddh. iconography repr. him as having in his hands the sword of knowledge and a book, symbolising his wisdom. He became an import. figure in the Bhm. of China, Japan, Tibet, Nepal and Java. Just as the Dalai Lama is regarded in → Tibet as an incarnation of Avalokiteśvara ; so outstandingly wise rulers have been regarded as incarnations of M.

Mantrayāna A later form of Mahāyāna characterised by use of *mantras*, or chants, as a method (*yāna*) of gaining enlightenment. (→ Vajrayāna).

Māra Māra, the Evil One, is ref. to many times in Buddh. scriptures. (For comprehensive account of refs. in → Pali canon, cf. T.O. Ling, *Buddhism and the Mythology of Evil* (1962), pp. 96—163). Like the Devil in W. relig. thought, M. is regarded as a demonic being who is arch-enemy of all who seek to live the holy life. Acc. to Buddh. trad., he sought to deflect the Buddha from attaining of enlightenment : the contest between M. and Buddha is ref. to only briefly in Pali texts, but is described in elaborate detail in the Skt. → *Lalita Vistara*. Here, as in subseq. encounters, M. is shown as entirely powerless to influence Buddha in any way ; he retires discomforted and dejected (*Sutta Nipāta* 425—49). M. makes appearance again from time to time in course of Buddha's ministry, sometimes assuming human or animal forms as disguise ; but always with same complete inability to effect any evil purpose against Buddha, who always sees through the disguise and recognises his adversary. M. is repr. as seeking espec. to disturb Buddha and Buddh. monks and nuns when they are engaged in meditation. A collection of stories about M.,

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found in Pali Canon, is the *Māra-Saṃyutta* of → *Saṃyutta-Nikāya*. Another notable appearance of M. occurs in the → *Mahāparinibbāna Sutta*, where he seeks to persuade Buddha that it is time for him to leave this mortal existence and enter *parinibbāna*, on ground that he had promised to do so once his preaching of the → Dharma had been successful and his relig. estab. among men, and that these conditions had now been fulfilled. Buddha on this occasion, agrees with M., and declares that in 3 months he will indeed pass into *parinibbāna*.

In Indian relig. this concept of an Evil One is peculiar to Buddhism. The figure of M. has features which link it with popular beliefs in demons ; but M. is also a being whose nature combines those forces which militate against the holy life, espec. the morally unwholesome quality of greed, hatred and delusion. The name M. means lit. 'the killer' or 'the death-agent' ; it indic. by its negative form that the Buddh. emphasis is by contrast a positive one, viz., attainment of life, at a level which Māra cannot reach. In Buddh. → cosmology M. is regarded as dominating lowest of the 3 planes of existence, i.e. the → *kāma* or sensual world. At a more advanced and sophisticated stage of understanding the figure of M. is seen to be but a name for everything that is impermanent (→*anicca*), evil (→*dukkha*), and impersonal (→*anatta*). The role of belief in M. in Buddh, hist. appears to have been to provide transition from popular notions of discarnate evil demons, to the more abstract analysis of the human situation in moral-psychological terms, and a helpful way of understanding resistance to the holy life which a man might experience, but which he is assured can be overcome by following the Buddh. way.

E. Windisch, *Māra und Buddha* (1895) ; J. Masson, *La religion populaire dans le Canon Bouddhique-Pali* (1942) ; T.O. Ling (*op cit*).

Marks, 32 of a Great Man A feature of Buddh. trad. is that there are certain marks, 32 in number, which characterise a great man ; or more properly, a 'superman', and, hence, a Buddha, although the trad. is pre-Buddh. in origin. These

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32 marks are listed in the *Lakkhana Sutta* ('Discourse concerning Marks') of the → *Dīgha Nikāya* (in E.T. by T.W. and C.A.F. Rhys Davids in *Dialogues of the Buddha* part III, pp. 132-67). The possessor of these marks is to be recognised, acc. to Brahmin trad., as either a great king or founder of a relig. movement. Rhys Davids comments that 'most of the marks are so absurd, considered as marks of any human, that they are prob. mythological in origin, and three or four seem to be solar'. He points out what appears to be the irony implicit in the Lakkhana Sutta in the contrast it makes between the marks and the noble ethical qualities they are supposed to represent. The 32 marks of the superman are as follows : (1) He has feet with level treat. (2) On soles of his feet appear perfectly shaped wheels, thousand spoked. (3) He has projecting heels. (4) He has long fingers and toes. (5) His feet are soft and tender. (6) He has hands and feet like a net. (7) His ankles are like rounded shells. (8) His legs are like an antelope's. (9) Standing without bending he can touch his knees with his hands. (10) His male organs are concealed in a sheath. (11) His complexion is the colour of gold. (12) His skin is so delicate that no dust cleaves to his body. (13) The down on his skin grows in single hairs, one to each pore. (14) The down on his body turns upward, every hair of it, in little rings curling to the right, blue-black in colour. (15) He has a frame divinely straight. (16) He has the seven convex surfaces. (17) The front half of his body is like a lion's, (18) There is no furrow between his shoulders. (19) His proportions have the symmetry of the banyan tree. (20) His bust is equally rounded. (21) His taste is supremely acute. (22) His jaws are as a lion's. (23) He has forty teeth. (24) He has regular teeth. (25) He has continuous teeth. (26) His eyeteeth are very lustrous. (27) His tongue is long. (28) He has a divine voice, like the Karavīka bird's. (29) His eyes are intensely blue. (30) He has eyelashes like a cow's. (31) Between the eyebrows appears a hairy mole, white and soft like cottondown. (32) His head is like a royal turban. All these marks of the superman are said in the Lakkhana Sutta to be result of meritorious actions in former existences.

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Mathurā Important centre of Buddhism in India from time of emperor → Aśoka. In early Buddh. period, the town was situated about 5m. to S. W. of modern town of Mathurā or Muttra which is on W. bank of the Jumna river about 100m. S. of Delhi. There are refs. to M. in the Pali canon ; the Buddha is said to have visited town and to have commented unfavourably upon place, to effect that the ground there was rough, that there was much dust, that it was beset with fierce dogs and demons, and that alms were to be had only with difficulty. But even in his lifetime there were apparently followers of the Buddha to be found there. After Buddha's death, a monk named Mahā Kaccana stayed there, and was visited by the king, Avantiputta, to whom the monk is said to have delivered a discourse on subject of caste, now known as the Mathurā (or Madhurā) Sutta (*M. N.*, II, 83-90), after which king became a Buddh. Poss. Mahā Kaccana may have been import. agent in the spread of Bhm. in M. By time of→Aśoka, M. had become a prominent centre of Bhm. and after 3rd → Buddh. Council, held at Patna, the → Sarvāstivādins, moving westwards made it their stronghold. It was in M. that use of the → *rūpa*, or Buddha-image developed ; whether it originated here or in area of Greek influence in → Gandhāra being a matter of controversy. The → Milindapañha, composed in early years of Christian era, speaks of M. as one of chief cities of India. The Chinese pilgrim Fa-Hsien testifies to strength of Bhm. in the M. region when he visited India in 5th cent. CE, as did Hsuan Tsang in 7th cent. (S. Beal, *Buddhist Records of the Western World* (1884), vol. I, pp. 179ff.) ; acc. to latter, both → Hīnayāna and → Mahāyāna flourished there. M. was plundered by the Muslim invasion under Mahmud of Ghazni (977-1030). The town is sometimes ref. to as Uttara-Mathurā, to distinguish it from the M. in S. India (Madura).

Māyā Mother of the Buddha, and wife of → Śuddhodana. Acc. to Buddh. trad., M. possessed moral qualitles that fitted her to be the mother of Buddha, and had lived a pure life from day of her birth. On day the Buddha-to-be was conceived

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M. had dream, that she was carried by heavenly beings to the Himalayan mountains, where she was bathed by wives of the gods and dressed in robes of a goddess; then she was taken to a golden palace, where, as she lay on a couch, the Buddha-to-be, in form of a white elephant, entered the right side of her body. This dream is a familiar feature of popular Buddh. legend, and is frequently depicted in murals which decorate temples and pagodas in S.E. Asia.

Towards end of her pregnancy, when birth of the child was imminent, M. set out to visit her own people in neighbouring Devadaha. The child was born while she was on her journey, in the *sāla* grove of → Lumbini, as M. stood beside a *sāla* tree, holding a branch of it. She died seven days later, and, acc. to trad. was reborn in the → Tuṣita heaven, where, after his enlightenment, Buddha went to preach to her the Dhamma. It is a feature of Buddh. belief (found in commentarial literature), that the mother of a Buddha dies soon after birth of Buddha-to-be, since it would not be fitting that she who had given birth to a Buddha-to-be should bear any other child.

Meditation M. is one of the 3 major components of the Buddh. way, the other 2 being morality, which precedes and must always accompany activity of meditation, and wisdom, which is reached as result of meditation (→Eightfold Path). The West. reader is liable to misunderstand what the Buddh. means by M., and to imagine that it implies a 'relaxed' or 'inactive' state. But in the Buddh. view M. is an activity, in which one is engaged in subduing discoursive thought, destroying or discouraging unwholesome mental states, and initiating or nourishing wholesome mental states. It is a discipline, i.e., it has to be learned by a disciple from a master; without such personal supervision it cannot properly be undertaken. Herein is one of principle reasons for existence of the Buddh. monastery; it is a school of meditation, where younger monk learns from older or more advanced monk. M. is a highly developed and complicated discipline; of the methods used it is sufficient to say that they have to be learnt personally. Classi-

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cal texts dealing with M. do exist, notably the → Visuddhimagga of → Buddhaghoṣa. An intro. to *theory* of subject has been made available to Eng. readers by E. Conze in his *Buddhist Meditation* (1960). (→ → Jhāna ; Samādhi).

Merit The Pali term for merit is → *Puñña*, popular corruptions of which are used in S. E. Asian Buddh. countries : in → Ceylon, *pin* ; in Thailand *boon* ; in Burma the notion of merit is more usually ref. to by the word *kutho*. which is the Burmese form of the Pali term *kusala*, meaning good in sense of meritorious. (→ *Puñña*).

Metta : Lovingkindness or goodwill ; acc. to Buddh. thought, one of the 4 → *Brahma Vihāras*, or 'spiritual abodes'.

Metteyya (Pali) ; Maitreya (Skt.) Name of the Buddha who is yet to come. This is in acc. with the Buddh. theory that there had been a series of 'Awakened' or 'Enlightened' Ones (Buddhas) prior to → Gotama, who lived in 6th cent. BC, and that there will be others after him. The details of M.'s life story are foretold in many Budd. works, such as the *Cakkavatti-Sihanāda Sutta* of the → *Dīgha Nikāya*, the *Anāgata-vaṃsa* and *Maitreyavyākaraṇa* ; The details agree closely with those of life of Gotama, but with substitution of other personal names, locations etc. This future Buddha is regarded by Buddhists as living at present a supernatural existence in a Tuṣita heaven, in world of the Devas (→ Cosmology). His personal name is held to be Ajita, Metteyya being his *gotra* or clan name, and having ref. to a root which ind c. friendship or love. The eschatological hopes inspired by doc. of this future Buddha's coming occasionally lead to forms of Messianism in Buddh. countries, e.g. parts of C. Asia and Burma. The inscription 'Come Maitreya, come !', is found carved on rocks in mountains of Tibet and Mongolia.

T. W. and C. A. I. Rhys-Davids, *Dialogues of the Buddha*, part 3 (1921, repr. 1965), pp. 73f. ; E. Conze, *Buddhist Scriptures*, 1959. pp. 237-42.

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Middle Way The *Majjhimā-patipadā* (Pali), or *Madhyamā-pratipada* (Skt.), the 'middle way' or 'path' between materialism and sensual indulgence, and rationalism and asceticism, is name used for Buddhism in early period. By avoiding the two extremes, claimed the Buddha, he had 'gained knowledge of that middle path which gives vision, which gives knowledge, which causes calm, special knowledge, enlightenment, *nibbāna*'. (*Dhammacakkappavattana Sutta*).

Milinda King whose discussions with the Buddh. monk Nāgasena are related in the Pali work→*Milinda-pañha*, i.e. 'The Questions of Milinda'. By his Greek name of Menander he was known to classical Gk. historians ; by modern authorities, M. is regarded as having ruled in middle of 2nd cent. BC over territory to N. W. of India, which incl. Kabul and→ Gandhāra, the Swat valley and poss. part of the west. Punjub. Whether or not he became a Buddh. is unknown.
A. K. Narain, *The Indo-Greeks* (1957).

Milinda-pañha A non-canonical Pali work, composed in style of the canonical Suttas, having form of dialogue between Buddh. monk Nāgasena and King→Milinda. The dialogue contains quotations from Pali canonical scriptures and repr. point of view of→Theravāda school. The work has 8 main divisions ; in each some 10 or 12 questions are dealt with. These are kind of problems that might present themselves to anyone acquainted with major Buddh. ideas and practices, but who has become aware of what appear to be inconsistencies or uncertainties. The first dilemma, e.g., is why the Buddha, who is regarded as having attained→*nibbāna*, should accept homage from others : if he had fully attained, would he not be indifferent to homage, and, if he received homage (as he did), then could he be regarded as having attained *nibbāna* ? I. B. Horner, who has recently made a new trans. of the M. into Eng. ; comments that 'the multitude of topics discussed or touched on makes it difficult to think of any Buddh. theme it ignores entirely'. The Buddh. Scholar→Buddhaghoṣa quotes

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frequently from the M. : it was evidently well-known by his time. The work was composed prob. in India or Kashmir sometime after Milinda's own time, poss. at about begin. of Christ. era. The M. was trans. into Sinhalese in 18th cent CE by a monk named Sumaṅgala. The Pali text, ed. by V. Trenckner, was published in Roman script in 1880 (pts. repr. 1963) ; it was trans. into Eng. by T. W. Rhys-Davids and publ. as vols XXXV and XXXVI of *S.B.E.* in 1890. A new Eng. trans. by I. B. Horner, making use of more recent advances in Pali studies, was publ. in 2 vols. in 1963-4.

Moggalāna Mahā Moggallāna Thera (i.e. 'the Great,' 'the Elder') was a chief disciple of the Buddha, and close friend from childhood of→Sāriputta, another principal disciple. The two were converted to the Buddh. way on same occasion, when they heard Buddha preach. They were ordained together, and are regarded in trad. as the ideal disciples. M. was warmly praised by Buddha for his ability as expounder of the Buddh. way to other monks (S. N. iv, 183ff.). He was charged with welfare of the other monks. Several verses among the→*Theragāthā* are attrib. to M., in which he exhorts his fellow monks to holy living. He is mentioned frequently in Suttas of the Pali canon. He died earlier than Buddha as result of a violent attack on him by brigands ; these had been hired by heretics, whose followers had diminished as a result of M.'s preaching.

G. P. Malalasekere, *D.P.P.N.*, vol. 2, pp. 541-7.

Moggaliputta-Tissa A *thera*, or elder monk, said to have acted as president of 3rd Council at Patna in reign of emperor→Ashoka (Councils), and to have composed the Pali treatise known as *Kathāvatthu* (Points of Controversy), which now forms fifth of the 7 books of the→Abhidhamma-piṭaka of the→Theravāda school. Acc. to trad., it was M. who, in 6th year of Ashoka's reign, had ordained the emperor's son Mahinda into the→Saṅgha ; after the 3rd Council, M. organised Buddh. missions into various regions adjacent to India by monks

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from Magadha, incl. the sending of Mahinda to Ceylon. M. is said to have been 80 years of age at death, which occurred in 26th year of Aśoka's reign ; he had been a member of the Saṅgha for 68 years.
Malalasekere, *D.P.P.N.*, vol. 2, pp. 664-6 ; H. Oldenberg (ed. and tr.), *The Dīpavaṃsa* (1879) ; W. Geiger and M. H. Bode (eds. and trs.), *Mahāvaṃsa* ; *or Great Chronicle of Ceylon* (1912, repr. 1964.).

Moha : 'illusion' or erroneous view of things characteristic of the man whose nature is 'unenlightened'. M. is regardcd as one of the 3 'roots' of evil (the others being→Doṣa and→ Lobha). *Avijjā* (Pali),→*Avidyā* (Skt.) = ignorance, is a synonym for M.

Monasteries. Buddh. monasteries of China, Korea and Japan, of Ceylon, and continental S.E. Asia, differ among themselves in varying degrees, but all repr. continuation of a trad. reaching back to early period of Buddhism in the pre-Christ. era. At time of the Buddha and during cent. after his death, members of the Order (→*Saṅgha*), were wandering homeless, almsmen (*bhikkhus*), although even in Buddha's day they had use of *ārāmas*, or private gardens given to them by wealthy laymen. Before 2 cents. had passed from Buddha's death, the practice of living together in shelters known as *āvāsas* had developed. The *āvāsas* were orig. places of shelter to which *bhikkhus* would resort during monsoon season, when travel was difficult or impossible. The *āvāsas* grad. developed into permanent settlements, called *lenas*, each inhabited by its own regular monk-residents, whereas the earlier *āvāsas* had been centres or, as it were, hostels with no regular, fixed body of residents. In the→Vinaya Piṭaka, which governs common life of Buddh. Order, 5 different kinds of dwelling are mentioned under collective term *lena*. Of these the 2 most import. are the *vihāra* (house for monks) and the *guhā* (a cave). It was in these 2 forms that the earliest settled monasteries were found. On the plains of N. India it was the brick, or brick

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and stone free-standing *vihāra* which became the monastic institution ; in India south of Vindhya mountains it was the *guhā* or cave-dwelling which became more usual place of habitation for monks. These caves were at first fairly simple ; it is not always certain whether they were lived in, or were used merely as secluded places for purpose of meditation. But later they were large and elaborate monastic dwellings, consisting of large complexes of rooms, halls shrines, etc. Since they were exposed to weather and invading armies than free standing *vihāras* of the plains, many have survived, esp. in the Western Ghats of India. The total number of cave-monasteries which have thus survived is in region of one thousand ; the clearing and exploration of these has been a notable feature of archaeological work in India since the 1840s. Some of the more import. complexes which have been discovered are—Ajantā, Elephanta, Ellorā, Kanheri, and Karle ; there are altogether 44 such centres known at present, scattered throughout S. and W. India. Since some sites are known to have been inhabited for a thousand years, they provide valuable evidence of the develop. of Buddh. art through the cents. A transition from cave, i.e. rock-hewn monasteries, to free-standing, stone-built structures, which succeeded them, can be seen in some places ; before Buddhism finally disappeared from India it was the *vihāra* type of monastery which had become normal.

Another change which monasteries underwent in India from about 8th cent. CE onwards was from numerous, small 'parish' monasteries, each of which served as centre of Buddh. teaching and devotion for a village or group of villages, to large, imposing places of learning which more nearly resembled colleges or even universities. Such large monastic centres,—Nālandā, Odantapura (in Bihar), Vikramasilā (in W. Bengal) Amarāvatī, and Nāgārjunakonda (in Andhra Pradesh) were monuments to piety and generosity of kings and rich merchants. The concentration of Buddh. education and learning in such centres was, however, assoc. with decline of smaller, parish-type of monastery, whose life had been oriented much more

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towards learning 'for faith' rather than 'for knowledge'. By time the Chinese travellers→→Hsuan-tsang and I-tsing visited India in 7th cent. CE, many smaller monasteries had already been deserted and were in ruins, soon to be lost in encroaching jungle. The large monastic institutions of N. India were rich, and easy targets for Turkish Muslim invaders of 11th and 12th cents.; by that time few of the older, smaller monasteries were left and by 13th cent. Buddh. monasticism had almost entirely disappeared from India. By this time, however, the monastic institution had become a feature of Ceylon, S.E. Asia, China, Korea, Japan and Tibet. It is even poss. that it may have had some formative influence upon ascetic communities of E. Mediterranean, as there was considerable cultural traffic between India and Mediterranean world in early Christ. cents.

From India some Buddh. monks travelled north and east, esp. to Tibet. The monasteries of Tibet continued to flourish, and provide dominant feature of Tibetan society down to mod. times (→*Tibetan Buddhism*). A continuous trad. of monastic life from 3rd cent. BC to present can be traced in→Ceylon, and in continental S.E. Asia from about 5th cent. CE. There were monasteries in S.E. Asian archipelago from cent. 7th CE (→*Indonesia, Buddhism in*); but most of these have not survived to present. Apart from monasteries of Buddh, China, Korea and Japan, where Buddhism and the monastic trad. underwent developments peculiar to E. Asia, it is in Ceylon and continental countries of S. E. Asia (Burma, Thailand, Cambodia and Laos) that Buddh. monasticism survives in something like early form.

In S.E. Asia today the Buddh. monastery is still, throughout most of region, the local centre of popular relig., and bearer and preserver of→Theravāda form of Buddhism, which places great importance on the Saṅgha as a community of men dedicated to the holy life. The typical monastery is a group of buildings within compound, enclosed by wall; the surrounding wall ensures necessary degree of seclusion but in no sense isolates M. from surrounding society. It used to be monks who

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provided entire education of lay people ; now this is increasingly undertaken by various national states ; but the school will still very often be located within monastic compound, esp. in Thailand.

Within complex of buildings, etc., which together make up the Buddh. M. of S.E. Asia, the most import. items are : (1) shrine room or sanctuary, where there is usually a large→ *Buddha-rūpa*, and where→*uposattha* devotional services are held, where ordinations take place, and where the→*Pātimokkha* is recited by monks ; (2) an assembly hall, usually open on all four sides, where other *Buddha-rūpas* are housed and where in evening of Buddh. sabbath lay people come to hear sermons by monks, although in some cases, esp. in city monasteries, these may be preached in sanctuary instead ; (3) the huts or cubicles in which monks (or guests) are housed, are usually simple wooden rooms with little furniture apart from rolled-sleeping mat, a small shrine and poss. a picture or two ; (4) in many monasteries of S.E. Asia, a school-building for the children of the village ; (5) one or more→*stūpas*, or pagodas, in grounds, usually near sanctuary. The exact number of component features, and size and elaborateness of each item varies from monastery to monastery, and from urban to rural areas. So also does name by which whole complex is known. In Ceylon it is a *vihāra* or *saṅghārāma* (see *ārāma*, above) ; in Burma, a *phongyi-chaung*, i.e. a house for monks (*phongyi*, 'great glory', being the popular word in Burma for a monk) ; in Thailand, it is a *Wat*, a word possibly derived from primitive name of the M., i. e., *āvāsa* (above) ; in Cambodia and Laos also it is a 'Wat'.

Sukumar Dutt, *Buddhist Monks and Monasteries of India* (1962) ; R. Gard, *Buddhism* (1961), ch. V ; H. K. Kaufman, *Bangkhuad: A Community Study in Thailand* (1960), ch. VI, 'The Wat : its Structure, Economy and Function' ; E. Lamottee, *Histoire du Boudhisme Indian*, 1958, ch. IV ; W. Rahula, *Hist. of Buddhism in Ceylon* (1956) ; J. G. Scott (Shway Yoe), *The Burman : His Life and Notions*, 3rd edn. (1909, repr. 1963), chs. 4, 13.

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Nāgārjuna Indian Buddh. philosopher of 2nd cent. CE, founder of → *Mādhyamika* sch. of → Mhy. Buddhism. This N. is to be distinguished from N., the alchemist and exponent of Tantra, who lived poss. as late as 8th cent. CE and is known as author of a work on *suvarṇatantra* ('gold-magic'), entitled *Rasaratnākara*. The two N.'s are regarded in Tibetan trad. as one and same person. N., the Mādhyamika philosopher, is gen. held to have been of Brahman family. and from S. India. He spent most of life in S. India, at Śrī Parvata or Śrī Śailam, a great centre of Mhy. Buddhism from his day onwards. He was close friend of the Satavahana king, Yajñaśrī Gautamīputra (CE 166-96). There is reliable evidence connecting him with the great centre of learning in S.E. India (Andhra) which bore his name, viz. Nagarjunikonda ; also with similar centre in Bihar at →Nālandā. His great work was the *Mādhyamika-kārikā* or *Mādhyamika-śāstra*. Herein was laid the ground-work of school of Buddh. philosophy of which he was founder, and which had many exponents from his time until disappearance of Buddhism from India in 12th cent. CE. The *M-kārikā* has been described as epitome of the Mahāyāna *sūtras*. The school of thought founded by N. was characterised pre-eminently by its use of term *śūnyatā*, for a method of expounding the 'voidness' of any concepts, and even of the ultimate 'elements' or *dhammas* believed in by the → Theravādins.

T. R. V. Murti, *The Central Philosophy of Buddhism* (1955), pp. 87-91 ; Richard H. Robinson, *Early Mādhyamika in India and China* (1967), pp. 21-70.

Nāgasena A learned monk, whose discussion of controversial points of belief and practice with the Greek king Milinda (Menandar) are recorded in the Pali work → *Milinda-pañha*, composed in 1st cent. CE. Acc. to text of this work, N. was born in a village in Himālaya ; he was of a Brahman family, but entered Buddh. → Saṅgha in early manhood, and studied the Buddha-Dhamma at various places, incl. Pāṭaliputta (Patna), where he is said to have become an → Arahant. Thence he moved to Sāgala (Sialkot), where he met King Milinda.

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However, the Chinese version of text mentions Kashmir as his place of birth. Although text of *Milinda-pañha* claims also that N. was a man of such incredible ability that he mastered whole of the → *Abhidhamma Piṭaka* after hearing it once, no other mention of him occurs in contemporary lit., a fact which has led some modern scholars to doubt his historical existence.
I. B. Horner, *Milinda's Questions*, vol. I (1963), translator's Introduction.

Nālandā A centre of Buddh. learning in N. India, founded by a Gupta king prob. in 5th cent. CE or just after. N. is often mentioned in the Pali canon, esp. in the → Dīgha Nikāya as place visited by the Buddha and his disciples ; it was there, e.g., that → Sāriputta is said to have uttered his confession of absolute faith in the Buddha, sometimes ref. to as his 'lion's roar', an incident which is recorded in the Mahā Parinibbāna Sutta (*D.N.*, II, 81ff.). N. had not, however, achieved any great prominence when it was selected by the Gupta king as location for a new monastery ; the site was selected as auspicious by an augurer. Some time in 6th cent. CE N., which had by then become monastic seminary for training of monks, was developed into centre of secular as well as relig. learning ; from this time onwards it is properly ref. to as a monastic university. As such it acquired international fame. In this respect N. was one of a small number of such centres of higher learning (others being, e.g. Nagarjunikonda, Virkramasila, and Odantapura) which by 8th cent. CE had begun to monopolise the monastic scene ; the smaller local monasteries as centres of piety were in many places then in decline. So far as Buddh. learning was concerned, N. became a great centre of → Mahāyāna philosophy. Acc. to the Chinese pilgrims Hsuan-tsang and I-tsing, who visited place during period of its maximum grandeur and prosperity, it housed some 3,000 or more monk-scholars, was of great extent and impressive, even of spectacular appearance ; its learned scholars and alumni enjoyed high prestige in Indian society. There was close assoc. between N. and Tibet ; such was the continuing prestige of the Indian monastic establish-

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ment that a centre of learning was estab. in Tibet in 1351 bearing same name. Acc. to Buddh. historian Tāranātha, the Muslim Turks, who invaded N. India in 12th/13th cents. CE, 'conquered the whole of Magadha and destroyed many monasteries ; at N. they did much damage and the monks fled abroad'. Some life was salvaged from the ruins ; a few monks maintained a much reduced activity until at some date not exactly known, N. as a monastic centre fell into ruins, some of which still remain. A new monastic centre of learning has in the mod. period been re-estab. at N. The site of anc. N. has been identified with a village 7 miles north of mod. Rajgir (Rājagaha of anc. times). (→ *Monasteries, Buddh.*).

Sukumar Dutt. *Buddhist Monks and Monasteries of India* (1962) ; S. Beal, *Buddhist Records of the Western World,* 2 vols. (1884).

Nats Term used in Burma for hostile spirit-beings, of whom there are said to be 37 chiefs, or lords. The N. must be propitiated in various ways ; they are held to be of destructive nature, and must be continually guarded against. The attitude of peoples of Burma (hill tribes as well as plain-dwelling Burmese speakers) are sometimes described in terms of 'worship', but this is not entirely accurate ; offerings are made to the N., but largely in order to placate them. Their characteristics are similar to those of the → *Yakkhas* of Pali canon ; hence popular Burmese Buddh. attitude towards N. is largely same as that of the canon towards Yakkhas. The N. are regarded as having a king, Tha-gya-min, identified in Burma with → Sakka of Pali canon, king of the spirit-beings.

Shway Zoe (Sir J. G. Scott), *The Burman : His life and Notions,* 3rd edn. (1909, repr. 1963) ; Maung Htin Aung, *Folk Elements in Burmese Buddhism* (1962).

Nibbāna (Pali)/**Nirvāṇa** (Skt.) Term well known, but frequently misunderstood in the West. In its Pali form N. occurs in the most anc. Buddh. texts, such as the → *Sutta Nipāta* ; in its Skt. form, N. continued to have import. place in → Mahāyāna, although what it signified varied to some extent between the

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schools. In its orig. sense and usage, N. was connected with the verb *nibbati*, 'to cool by blowing' ; assoc. is the term *nibbuta*, found in the *Sutta Nipāta* more often than N., which is a past participle used in adjectival sense to describe the early Buddh. ideal man. "he who is cooled". The 'cooling' here ref. to is a state of being cooled from 'fever' of greed, hatred and delusion, the 3 principal forms of evil in Buddh. thought. In this sense it was apparently used in anc. India as everyday word for being well, or healthy (i.e. not in state of fever). In Buddh. usage N. thus refers to new level of being of man who is *nibbuta* ; a level of being into which Buddha, and other early Buddh. who gained enlightenment., were considered to have entered, when they had become free from the defilements, or → *kilesas*, but still continued to live out what remained of mortal life. This 'nibbāna-in-principle' was thus known as *kilesa-nibbāna*. When the physical components of this mortal life had reached moment of dissolution, i.e., when the death of body occurred, *nibbāna* was then complete (*pari*) and this was known as *pari-nibbāna*. The events immediately preceding this in case of Gotama, and the event itself, are described in the → *Mahā-Parinibbāna Sutta*. N. is described in Pali texts as tranquil, pure and deathless. It has sometimes mistakenly been supposed by West. observers of Buddhism to be tantamount to 'extinction' or 'annihilation' ; this is due to misunderstanding of idea of *nibbati* (see above), and the notion that it is life, rather than evil passions, which is 'blown out'. The 'annihilationist' view is explicitly rejected by Buddha (→ Uccheda-Vāda).

With develop. of the philosophical schools of Mahāyāna, the term *nirvāṇa* (the Skt. form) was related to concepts of an Absolute which these schools developed ; thus N. was equated with → *Śūnyatā*, with the essence of the Buddha → *Dharma-kāya*, and with 'ultimate reality', or *Dharma-dhātu*. In the → Yogācāra school espec., in acc. with view that the illusory world of objects is dependent on real world of consciousness, → Saṃsāra (empirical existence) was held to be but an illusory aspect of N.

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Nibbuta Buddh. term for the man who is 'cooled', i.e. from the fever of greed, hatred and illusion which is common to all humanity, and is thus 'healthy', or has attained salvation. The state into which such a man has entered is that of →Nibbāna.

Nikāya : a 'body' of things, or a collection : thus, (1) a collection of Suttas, or Discourses (usually) of the Buddha). Five such *Nikāyas* together make up the←Sutta-piṭaka, second of the three constituent parts of Pali canon of scripture, viz. the *Dīgha-N.*, *Majjhima-N.*, *Aṅguttara-N.*, *Saṃyutta-N.*, and *Khuddaka-N. ;* (2) a body of monks ; the term N. is used in this sense in → Ceylon to distinguish sects or schools of the → Saṅgha.

Nirvāṇa → Nibbāna.

Nuns The *therī*, or female parallel to the Buddh. institution of monkhood → *thera*, was recognised in Buddhism from time of Buddha himself, who gave permission for → ordination of women into such an Order, albeit reluctantly, acc. to account given in the → *Vinaya Piṭaka* (II, pp. 253ff.), and largely because he was persuaded so to do by disciple→Ānanda. Some of the *therī* in early period achieved great progress in the Buddh. life acc. to the Pali canon ; a collection of verse (*gāthā*) expressive of their relig. zeal and attainments forms part of canon, viz. → the *Therīgāthā*. The Order exists now only as a tiny and somewhat insignificant institution in some Asian countries : in Thailand female lay devotees (*upāsikā*), who have not received ordination as *therī*, and who wore white robes, live in permanent quarters attached to certain monasteries where their life is very similar to that of a regular Order of nuns ; they are mostly elderly women and are supported by generosity of other Buddh. lay people.

Ordination Ordination, in Buddh. context, is initiation into the Buddh. Order (→Saṅgha) in presence of witnesses (i.e., members of Saṅgha), and self-dedication to monastic life. It is not a

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conferring of priestly rights or powers ; it is not necessarily life-long or unrepeatable. There are two kinds of Buddh. O. : the lower (*pabbajjā*), by which a man becomes a *sāmaṇera* or novice ; the higher (*upasampadā*), by which novice becomes monk (*bhikkhu*). The ceremony for O. to *sāmaṇera* varies from country to country, and acc. to whether novice has intention to remain in Order for several months or years, or whether he is entering for few days only, e.g. for period of 3 to 7 days on occasion of a relative's cremation (practice followed in Thailand). In latter case the candidate has his head shaved, brings two robes (the lower robe, or sabong, or *antaravāsaka* ; the upper robe, or *uttarāsaṅga* ; → Dress, Relig. ; but not the *saṅghāṭi* stole, since this is worn only by monks (*bhikkhus*). He also brings incense and candles, and formally asks abbot for permission to join monastery. After reminding him of privilege of being a novice. and merit it will entail for himself and family, the abbot admits him. The more formal ceremony for admission of novice who intends subsequently to become monk consists of candidate's being brought before a chapter of at least 10 monks, headed by abbot or senior monk of at least ten years standing, and taking part in set form for ordaining of novices and monks. This is held in the sanctuary (*vihāra*). The candidate kneels, and asks for admission as novice, handing to about 2 yellow robes in which he is to be ordained. The abbot then formally presents to him these robes, reminding him of frailty and impermanence of human body which they are to cover. The candidate receives them, and retires to put them on ; as he does so he recites a formula reminding himself that his robes are worn as protection against cold, and heat, against flies and insects, wind and sun and attacks of snakes, and to cover nakedness, and that he wears them in all humility, for use, and not for ornament. He then returns, makes obeisance. and asks to have administered to him the 3 → Refugees, and 10 precepts. Having received them from abbot, repeating them sentence by sentence, he makes obeisance, seeks forgiveness by his brethren of all faults and declares his wish to share with his brethren any merit he

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has gained. The *sāmaṇera* spends his time in monastery learning life of the Saṅgha, helping with daily chores, and accompanying a *bhikkhu* on his alms round etc. He does not attend recitation, twice monthly, of the → *Pātimokkha* ; this is attended only by *bhikkhus.*

When a novice subsequently seeks higher ordination (*upasampadā*) as monk, he first goes through form for the ordering of a novice again ; this is then followed by further and longer ceremony of O. in course of which candidate must be able to answer satisfactorily a list of questions concerning his status and condition (whether he is free from disease, debt, military service, is 20 years of age, etc.). He is presented by one of his two tutors. On this occasion the three robes, incl. stole, are presented, together with candidate's new alms-bowl, which he will use as a *bhikkhu* for receiving food from lay people each day. These are then ceremonially returned to him by abbot. An address is then given by abbot, or president, in which new *bhikkhu* is reminded of glory of life of a *bhikkhu*, and of high moral standards which are now his, and the chaste, honest, peaceable and humble life he must live.

O.'s are held at any time of year except the 3 months of — Vassa ; the actual date is agreed upon in consultation with abbot of monastery where the O. is to be carried out, which is usually in man's home village. and with astrologers in order to settle upon an auspicious day for man concerned. A favourite time is just before Vassa, since it is Vassa period alone which is reckoned in counting years of service as a monk. Those who are entering for a few months only (a custom followed in Thailand esp.) will therefore do so at beginning of Vassa, i.e. in May or early June. In continental S. E. Asia another favourite time is a few months earlier, after end of rice-harvest, when funds are more plentiful, since O. is usually accompanied by considerable festivity, which sometimes lasts for more than one day (← Festivals. Buddh.).

Gard. *Buddhism* (1961), pp. 157-66 ; H. K. Kaufman, *Banghuad : A Community Study in Thailand* (1960), pp. 123-31 ; Manning Nash, *The Golden Road to Modernity* (1965) (for Burmese

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Buddhism), pp. 124-31 ; K. E. Wells, *Thai Buddhism* : *Its Rites and Activities* (1959). *passim.*

Pabbajaka (Pali) ; **Parivrājaka** (Skt.) A 'homeless one', 'one who has gone forth', (sc., from home) hence, a name in early Buddhism for member of the Buddhist Order. (→Saṅgha).

Pacceka-Buddha (Pali) ; **Pratyeka-Buddha** (Skt.) An 'Isolated' Buddha, is one who does not proclaim the transcendental knowledge he has gained by his Enlightenment (*bodhi*). Whereas disciples gain Enlightenment by hearing the truth (*Dhamma*) proclaimed by the Buddha (i.e. by a 'universal', or *sammā-sambuddha*), the P.-B. attains to transcendental knowledge of the truth independently. Since he does not possess the faculty to proclaim it, he does not rank as a universal-Buddha ; the term P-B. is sometimes trans. as 'silent Buddha'. In the *Khaggavisāna Sutta* (part of→*Sutta Nipāta*), the→Buddha (Gotama) is asked by→Ānanda, his disciple, concerning the way the P.-B. attains Enlightenment. The Buddha, after explaining, gives examples of (private) utterances or soliloquies of former P.-B.'s each of which ends with the refrain 'fare solitary as a rhinocerus'.→Buddhaghoṣa, in commentary on *Sutta Nipāta*, gives life-stories of the P.-B,'s named in *Sutta*. The Skt. work, the→*Mahā-vastu* mentions 500 P.-B.'s said to be living near Benares just before appearance of the Buddha Gautama ; on hearing of imminent coming of a universal Buddha, they disappeared.
Sutta Nipāta, P. T. S. (1948), tr. by E. M. Hare as *Woven Cadences of Early Buddhists* (1945) ; trans. of the *Mahāvastu* by J. J. Jones, 3 vols. (1949-56).

Pagoda A sacred shrine or memorial building. The Eng. word is derived from Portuguese pagode or *pagoth*, which in turn appears to have been derived by the Portuguese from an Asian word ; opinions vary as to what the Asian original was. It was evidently a word encountered by the Portuguese in India and Ceylon ; hence the Skt. *bhāgavatha* and the Sinhalese *dāgaba*

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have both been suggested. Whether derivation from latter is true or not, the word P. usually refers to the kind of Buddh. shrine which in Ceylon is called a *dāgaba*, and which is a develpt. of the anc. Indian→Stūpa, which may or may not have contained sacred relics. In Burma this is called a *Hpasa* (object of veneration) or *Zedi* (fr. Pali *cetiya*, a shrine). In Thailand the same kind of structure is called a *Phrayachedi*.
S. Dutt, *The Buddha and Five After Centuries* (1957), ch. 12 ; J. G. Scott, *The Burman* (1882) ; Manning Nash, *The Golden Road to Modernity* (1965), pp. 116-24 ; Kenneth E. Wells, *That Buddhism : its rites and activities* (1969).

Pali : Language of canonical texts of→Theravāda, which was preserved in→Ceylon orig., and now in Burma, Thailand, Laos and Cambodia also. Opinions differ concerning orig. home of language. Acc. to T. W. Rhys-Davids, it was dialect of Kosala, the tribal territory in what is now Uttar Pradesh, to N. E. of the Ganges ; M. Walleser suggested it was the '*Pātali-bhāsā*', lang. of Pātaliputra (Patna) capital of→Magadha. E. Windisch and W. Geiger also regarded P. as poss. a modified form of 'Magadhese', the lang. allegedly spoken by the Buddha, and one which would have served as the *lingua franca* of elite of Magadhan empire. A more recent opinion on subject, expressed by E. Lamotte, is that P. was a lang. of C. India, a 'high middle-Indian' dialect, i.e. one of the old Prākrit languages derived from Sanskrit, but approximating more closely to Vedic form of Sanskrit than to classical. Evidence concerning characteristics of Magadhese language (or Māgadhī), has come to light in mod. times in connection with inscriptions made by Magadhan emperors, notably→Aśoka ; these indic. significant differences between Magadhese and P. The most that can at present be said, therefore, is that P. is lang. of the Theravāda→ Tipiṭaka, the separate parts of which may have come from different regions of India and thus have embodied variety of local linguistic usages ; that it was transmitted orally over several cents., and that later stages of transmission, before words were committed to writing, took place in Ceylon.

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For a comprehensive account of scholarly work on subject see E. Lamotte, *Histoire du Bouddhisme Indien* (1958), pp. 607-28.

Paññā (Pali) ; **Prajñā** (Skt.) P., or wisdom, constitutes the 3rd and highest level of the Buddh. life, the other two being→*sila* (Morality) and *samādhi* (→ Meditation) : (→ Eightfold Path). The wisdom ref. to in this term is that which is specifically Buddh. It consists of direct apprehension of transcendent truths, concerning nature of world and human existence, which must at first be accepted in faith, but with intention of verifying these transcendent truths for oneself, experientially. (→Faith), by living the Buddh. life. The truths thus apprehended are formally set forth as the→Four Holy Truths. P. is also direct apprehension of impermanence (→Anicca), ill (→Dukkha), and impersonality (→ Anatta of all existence). A synonym of P. is → Vipassanā. Refs. to P. are frequent in the Pali → Suttas. The realisation of transcendent truth is also central concern of → Mahāyāna. P. is one of the most import. single terms in the Skt. Sūtras ; a body of lit. exists which is devoted entirely to Prajñā-pāramitā, i.e. transcendental Wisdom (→ Prajñā-pāramitā Sūtras).

Nyanamoli, *The Path of Purification* (Visuddhimagga) (1964), pp. 479ff. ; D, T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1930), pp. 283-7.

Pāramitā Term used in → Mhy. Buddhism, ref. to qualities or virtues, the cultivation of which leads to enlightenment. A list of 6 P.'s is given : generosity, morality, patience, vigour, concentration (or meditation) and wisdom. Later this list was expanded to 10, by add. of skill in means necessary to help others ; profound resolution to produce enlightenment ; the ten powers (→ Bala) ; and practice of the → Jhānas. Cultivation of these virtues was regarded in Mhy. Buddhism as proper training for a → Bodhisattva. A slightly different list of 10 P.'s is given by → Buddhaghoṣa in his *Visuddhimagga* (section IX).

E. Conze, *Buddhist Thought in India* (1962), pp. 211-7 ;

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R. Gard, *Buddhism* (1961), pp. 145-50 ; D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra* (1933), pp. 365-7 ; Nyanamoli. *The Path of Purification* (1964), pp. 321-53.

Paritta Protective chant, used in Buddhism from earliest period. Such a chant 'whereby both brethren and sisters of the Order, and laymen and laywomen may dwell at ease, guarded, protected and unscathed' occurs in the → Dīgha Nikāya, in the *Ātānātiya Suttanta* (T.W. Rhys Davids, *Dialogues of the Buddha*, part III (1921, repr. 1965), pp. 188-97). It is poss. that in this matter early Buddhism was adapting use of *rakṣā-mantras* (protective formulae), a practice already current among people of India ; it was able to do so because the practice was made consistent with Buddh. principles by making the P. a means of converting hostile forces : 'the agencies whose power to harm is deprecated' were 'blessed with good wishes, and suffused with outgoing love' (Rhys Davids, *op. cit.*, p. 186). A list of 6 such P.'s is given in the *Qestions of Milinda*, viz. : (1) the *Ratana* Sutta (found in the *Khuddakapāṭha* and→*Sutta Nipāta* (II : 1) : (2) the *Khanda*, (A.N., II : 72 ; Vinaya Piṭaka, II : 109, *vide S.B.E.*, 20, p. 76) ; (3) the Peacock (*Jāt.*, II : 159) ; (4) the Banner Crest (*S. N., vide Kindred Sayings*, I : 283) ; (5) *Ātānātiya* (already mentioned) ; (6) the *Aṅgulimāla* (Theragāthā, *vide Psalms of the Brethren*, W. 874-6). The→*Visuddhimagga* of→Buddhaghoṣa also gives a list of 5 P.'s (ch. XII, para. 31), (i. e. those mentioned above, omitting the Aṅgulimāla), which it describes as 'efficacious'. The ceremonial chanting by monks of such P.'s at request of lay people on specific and auspicious occasions, is a feature of S. Asian Buddhism ; in Ceylon the practice is quite frequent and is known as *pirit*. The use of P.'s was, and sometimes still is, employed also in connection with national ceremonies in Buddh. countries.

Path, Buddhist→Eightfold Path.

Paticca-Samuppāda A Buddh. formula, often trans. as 'Dependent Origination', or 'Chain of Causation', which

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expresses doc. that all physical and psychical phenomena are conditioned by antecedent physical or psychical factors, and that whole of existenee can be shown to be an uninterrupted flux of phenomena. The doc. implies also rejection of idea of any permanently existing entity or ego, human or animal. Twelve terms are used to set forth the doc. : old age and death (*jarāmaraṇa*) are due to antecedent rebirth (*jāti*) ; rebirth is due to antecedent process of becoming (*bhava*) ; becoming is due to clinging (to life) (*upādāna*) ; clinging is due to craving (*taṇhā*) ; craving is due to feeling (*vedanā*) ; feeling to sense-impression (*phassa*) ; sense-impression to the 6 Bases of sense (*āyatana*) ; the 6 Bases to corporeality (*nāma-rūpa*) ; corporeality to consciousness (*viññāna*) ; consciousness to karma-formations (*sankhāra*) ; and karma-formations to ignorance (*avijjā*). The formula is found in canonical scriptures in the→*Saṃyutta Nikāya* (II, 7), and is expounded by→Buddhaghoṣa in the→*Visuddhimagga*, ch. XVII (tr. pp. 592ff.) Nyanatiloka, *Guide Through the Abhidhamma-Piṭaka* (2nd edn. 1957), pp. 157-73, for refs. to European writing on the subiect.

Pātimokkha (Pali) ; **Prātimokṣa** (Skt.) Moral code of Buddh. monks, consisting of list of more than 200 ofiences, in descending order of seriousness, recited in assembly of whole company of monks in every monastery on→Uposattha days. A monk who is guilty of any of these offences is required to confess the matter and receive the appropriate penalty. (→Discipline, Monastic).

Phi Siamese name for spirit-beings. They are believed to be responsible for causing human sickness and misadventures of all kinds, not because of their inherent evilness but on account of some specific discourtesy or offence by person who suffers the P.'s attack. Like the→Nats of Burma, P. are thought of as inhabiting rivers, mountains, wild places, and esp. trees. They manifest themselves in variety of roles ; vampires, will o' the wisps ; also as house-guardians, and spirits who cause the rice to grow. The house-guardian spirit is known also as *Phra*

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Phum (*ev.* Skt. *bhūmi*), the earth thus, 'the earth-spirit', and is given a small 'house' (*sam*) outside almost every Thai home. At this *Sam-Phra-Phum*, raised from ground by short pole, are offered food, flowers, incense and candles. The manufacture of these *Som-Phra-Phum* is a flourishing craft even in metropolis of Bangkok. Apart from these categories of P,, there are spirits of dead persons ; these are usually regarded as malevolent, esp. when death was result of violence or accident ; it is regarded as imperative that special rites be performed to protect living from their Malevolent attacks. (→→Yakkha : Nat).

Piśāca Anc. Indian term for a spirit-being, or demon—since the P. are usually regarded as evil, or hostile to men. As such they are mentioned in Buddh. Pali Canon at various places, in connection with contemporary popular beliefs. As with→*yakkhas*, it is poss. that belief in P. has origin in idea of 'man-eating demons', i.e. cannibals, in certain parts of India. A tribe bearing name P., among whom cannibalism was practised, is known to have existed in N.W. India ; the tribe, on account of its cannibalism, may however have derived its name from that of the demons, if this was already current.
G. Grierson, 'Pisaca=Homophagoi', *J.R.A.S.* (1905).

Prajñā-Pāramitā Sūtras Lit. 'the Wisdom-Perfection', (i e. Perfect Wisdom), is name given to type of literature in→Mahāyāna Buddhism, the central teaching of which is the doc. of→Śūnyatā, which, says Murti, 'revolutionised Buddhism'. It is knowledge of *Śūnyatā* which constitutes the 'Perfect Wisdom'. The *P.-P. Sūtras* vary in length from the '100,000 verses Sūtra' (*Śata-Sāhasrikā Sūtra*), to the→Heart Sūtra (*Hṛdaya Sūtra*), which is only a few lines in length. Between these extremes, 2 others are known and published, of which the best known and most import. is the Diamond-cutter Sūtra (*Vajracchedika*). The *P.-P. Sūtras* reckoned to be among earlier productions of Mahāyāna School ; in form they stand fairly close to the dialogues of Pali canon. The Buddha (here the 'Lord', or Bhagavan)

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is repr. as engaging in discourse with his disciple Subhuti, whereas in other Mahāy. Sūtras he more usually discourses with another→Bodhisattva. It is thought that the *P.-P. Sūtras* had origin in S. India ; thence spread to N. The great Mahāy. teachers→→Nāgārjuna, Vasubandhu and Asaṅga wrote substantial commentaries on these *sūtras* ; these commentaries were trans. into Chinese, in which form only they are now extant.
M. Winternitz, *Hist. of Indian Literature*, vol. 2 (1933). pp. 341ff. ; T.R.V. Murti, *The Central Philosophy of Buddhism* (1955), pp. 83f. ; E. Conze, *Buddhist Wisdom Books* (1958), *Perfect Wisdom* (1961).

Pratyeka-Yāna→*Yāna*.

Predestination The B. attitude to any doc. of divine P. of human affairs is closely akin to the attitude to→Determinism. The theistic-P. view was known to early Buddh. as that of the Issarakārana-vādins, 'those who say that the agent in all that happens is Ishwara (i.e. God)'. This view is refuted in the→*Jātaka* literature (*Jat*, V. 238), where it is argued that doc. that God is agent in human activity implies that man has, therefore, no responsibility for his actions, or that man has no freedom of moral choice. Since the premise from which Buddh. thought on this matter begins is that man has such freedom, and a theistic P. conflicts with this, P. is rejected. Another argument, put forward elsewhere in the *Jātakas*, is that the view that God is responsible for all that happens involves his being the author of injustice, (*Jat*, VI, 208). This, clearly, is in itself not a disproof of the doc. of theistic P. so much as an objection to it on moral grounds.
K. N. Jayatilleke, *Early Buddhist Theory of Knowledge* (1963), pp. 410-1 ; Piyadassi Thera, *The Buddha's Ancient Path* (1964), pp. 63-4.

Pudgala-Vādins Buddh. sect that appeared about 200 years after death of Buddha, i.e. at begin. of 3rd cent. BC. A Brahman named Vatsiputra, who had been converted to Buddhism, put

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forward theory that while the →*anatta* doc. denied existence of an enduring individual soul, nevertheless *something* endured ; this was the *pudgala*, or 'person'. He claimed that Buddha, in his discourses, had made use of notion of *pudgala*, and had thus indic. real existence of the person. The majority of Buddh.s monks demurred from this opinion ; it was pointed out that use of term *pudgala* in Buddha's discourses was merely a concession to everyday usage. V., however, won a number of monks to his view, since the *pudgala*-theory appeared to satisfy demands of justice better than the *anatta* doc. For, if there is no enduring entity which transmigrates from existence to existence, there could be no proper basis for retributive justice operating through→*karma* ; hence incentive to responsible moral action was lost. The monks who opposed the *pudgala-vādins* did so because it seemed that notion of a *pudgala*, which transmigrated, was the reappearance, under another name, of rejected notion of the →*atta* (*ātman*). Nevertheless, the P. sect continued to grow, and as late as 7th cent. CE the Chi. pilgrim Hsuan-tsang recorded that there were 66,000 P. monks : approx. a quarter of total no. of Buddh. monks in India at that time. The P.'s were known also as Vatsīputrīyas, after name of originator of doc. They themselves became divided on minor points into four sub-sects, the differences between them are now obscure, since the lit. of these sects is virtually non-existent.

A. Bareau, *Les sectes bouddhiques du petit vehicule* (1955) ; E. Conze, *Buddhist Thought in India* (1962), pp. 121-31.

Puñña Term used in B. trad. and usually trans. 'merit'. The task of merit-making is primary for great majority of Buddh.s, whether monks or laymen ; it is regarded as the production of wholesome→Kamma, which will secure an entail of spiritually more mature existence, or, in popular parlance 'a good rebirth'. P. has 3 aspects : (1)→Dāna or generosity, as a corrective to tendencies to egoism ; (2)→Sīla or keeping of the moral precepts ; (3) Bhāvnā or meditational development. For monks who are spiritually more advanced (3) is their major concern ; although (1) and (2) are still important ; for those less spiritually

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advanced (1) and (2) are still their major concern. For majority of laymen emphasis is predominantly on (1) and (2), in the giving of food, robes, money or land (primarily for support of monks), and the keeping of the 5 moral precepts ; when poss. also (3) (→Sīla). More spiritually advanced laymen, or *upāsakas*, will also acquire merit by meditating. In B. countries of S.E. Asia and Ceylon, merit-making under aspects (1) and (2) is thus basis of popular relig. and the concern of the majority.
D. N. 33 ; *Itivuttaka*, 60 ; *A.N.*, VIII 36

Rāhula Son of Gotama→the Buddha. Acc. to Pali texts, R. wos born at→Kapilavatthu about time that Gotama left his home in search of enlightenment. Later, Gotama visited Kapilavatthu, when R. was still a child, and the boy was ordained a→*sāmaṇera* or novice of the Buddh. order. Thereafter he was recipient of much of Buddha's teaching. acc. to the canon ; a number of→Jātaka stories and Suttas are trad. regarded as having been addressed by the Buddha to Rāhula. The collection of verses known as the→*Theragāthā*, (the Psalms of the Brethren) incl. some attr. to R. (vv. 295-8). He is said to have pre-deceased the Buddha.

Rājagaha (Pali)/**Rājagṛha** (Skt.) City in anc. India of import. in early hist. of Buddhism. It was capital of kingdom of Magadha during earlier period, until Pātaliputta (Patna) took its place. It was situated to S. of the Ganges, and a little S. of present town of Rajgir. In Buddh. hist. its chief import. is that it was scene of→Council said to have been held immediately after death of the Buddha, for purpose of agreeing on authentic version of discourses of Buddha (→Suttas) and the monastic Discipline-code (→Vinaya). At that time, acc. to→Buddhaghoṣa's commentary on the Vinaya Piṭaka, the Samantapāsādikā, there were 18 large monasteries in R. One of these was the first *ārāma*, or permanently enclosed ground, to be donated to the→Saṅgha, viz. the *Veluvana* or 'Bamboo-grove', given to Buddha and his monks by King→Bimbisāra. (→Monasteries). By time the Chi. pilgrim Hsuan-tsang visited place in 7th cent.

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CE, R. was largely in ruins, with jungle closing in on the ruined buildings, and a small surviving village.
Malalasekere, *D.P.P.N.*, vol. II, pp. 721-4 ; S. Beal, *Buddhist Records of the Western World* (1884), vol, 2, pp. 161-7 ; J. Marshall, 'Rajagriha and its Remains', *Archaeological Survey of India, Report* (1905-6), pp. 86-106.

Refuges, The Three →Tri-ratna.

Relics It is claimed by Buddh. that some relics of Gotama the Buddha are still enshrined in the great pagodas ; e.g. a tooth, in Temple of Sacred Tooth at Kandy, in→Ceylon ; some hairs, in the Shwe Dagon Pagoda at Rangoon, in Burma. In this matter Buddhism is distinguished from the other Indian religs. of Hinduism and Jainism, which do not inculcate showing of reverence to relics of human body. On the other hand, Islam, which, like early Buddhism, had no recognised object of worship, has developed this feature. It is poss. that it was customary in N. India at time of Buddha to build cairn over bones of a great man, and give honour to them and that this is origin of Buddh. use of the→*stūpa*, in which relics not only of Buddha, but of other Buddh. saints are said to be enshrined. Another of Buddha's relics, which it is claimed has been preserved, is his almsbowl or *pātra*, which, comments Eliot, 'plays a part somewhat similar to that of the Holy Grail in Christian romance'. Acc. to the→*Mahāvaṃsa*, the emperor→Ashoka sent it to Ceylon. Various legends are concerned with its subsequent travels. Acc. to Marco Polo, it was taken from Ceylon to China by order of Kublai Khan in 1284. although acc. to other legends, it is in Persia, Kandahar. (→→Buddha, The ; Mahā-Parinibbāna Sutta).
Mahāvaṃsa ; Da Cunha, *Memoir on the History of the Tooth Relic of Ceylon* (1875) ; C. Eliot, *Hinduism and Buddhism* (1921, repr. 1957), III, pp. 22-8.

Rūpa (1) 'corporeality' (2) a visible object. In former sense it occurs in conjunction with other terms, such as *loka* (realm

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or world) to denote one of three realms in Buddh. → cosmology, i.e. realm of pure form (without material substance). In this sense also it denotes first of the 5 → *khandhas*, or groups of constituent factors which make up the human 'individual' ; in this case it denotes the whole physical aspect as distinct from psychological aspects, repr. by the other 4 *khandhas*. In second sense, it is used espec. or representations of the Buddha used in Buddh. devotions, often ref. to in the West as 'Buddha-images' or 'Buddha-statues'. The use of *Buddha-rūpa* appears to have developed in India in 1st cent. BC, or CE. Before, symbols to repr. Buddha had been used, such as the → Bo-tree, and → *stūpa* or mound. It is uncertain whether the Buddha-R. orig. in India, from use of the *vigraha* or representation of the god in → *bhakti* devotion, or whether it was feature of Hellenistic relig., intro. into N.W. India from Hellenised → Gandhāra or Bactria. Strong claims have been made for both theories. The claim that this was an indigenous develop. on Indian soil usually takes form that it was in region of Mathurā (on Jumna river, south of mod. Delhi), a stronghold of the → Sarvāstivādins, that this occurred. There is evidence of use of the Buddha-R. in both Gandhāra and in the Mathurā area within roughly same period. The import. point of difference is that the form developed at Mathurā was distinctively more Indian in character, while the Gandharan form was obviously indebted to Greek influence ; in latter case the representation of Buddha resembles the Greek god of later antiquity. Seckel, *op. cit.*, p. 163. In course of transmission through India and Buddh. lands of S.E. Asia, the style of the Buddha-R. continued to be modified acc. to local conventions, assuming different characteristic forms in Ceylon, Burma, Thailand, China and Japan.

A. K. Coomaraswamy, *Hist. of Indian and Indonesian Art* (1927) ; B. Rowland, *The Art and Architecture of India* (1953) ; Dietrick Seckel, *The Art of Buddhism* (1964) part II, ch. 3.

Saddhā → Faith.

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Saddharma-Puṇḍarika Sūtra 'The Lotus of the True Law' Sūtra, one of most import. Buddh. Skt. texts of the → Mahāyāna school, and prob. the best known. The text purports to be the teaching of the transcendent Buddha, who is here repr. as a god above the gods, a being infinitely exalted and eternal, who can say 'I am the father of the world, the self-existent (*svayambhū*)'. Unlike the → Buddha of Pali scriptures, he does not go from place to place preaching message, but announces it from hill where he sits surrounded by a vast number of monks and nuns, → Bodhisattvas, gods and demi-gods. The teaching reflects a transitional stage between that of the—Hīnayāna and Mahāyāna ; the former is here said to have been an accommodation of the transcendental Buddha's message to suit needs of men of lower intelligence and ability. Winternitz comments that the spirit of this *Sūtra* is very like that of the Hindu *Purāṇas*, and espec. the Bhagavad-Gītā : the words of the Buddha here bear strong resemblance to those of the Lord Kṛṣṇa in the Gītā. A similar doc. of the Buddha's manifesting himself is also found : out of pity for men and their weaknesses, he appeared as a man and 'pretended' to become enlightened and enter *nirvāṇa*. The work is in 27 chapters, partly in Skt. prose, partly in Buddh. Skt. verse. It contains material of mixed date ; the nucleus is regarded as belonging to 1st cent. CE, some of which is quoted by → Nāgārjuna. It was trans. into Chinese *c.* CE 223, and is highly regarded by Chinese and Japanese Buddh.

M. Winternitz, *Hist. of Indian Literature*, vol. II (1933), pp. 295-305.

Sakadāgāmin One who is regarded as highly advanced in spiritual progress and will return only once more (*sakadāgāmin*, once-returner) in course of cycle of rebirth, then as an → *anāgāmin* ; after that he will achieve → *nibbāna* ; i.e. in his next birth but one he (or she) will be an → *arahant*. The S. is said by Buddha to be one who has reduced moral imperfections of → *lobha* → *doṣa* and → *moha* to a minimum.

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D.I., I, p. 156 ; T.W. Rhys Davids, *Dialogues of the Buddha*, part I, pp. 200ff

Sakka Name used in Pali canon for the *devānam indo*, or chief of the *devas* (i.e. heavenly beings), who in Buddh. → Cosmology rules over the lowest but one of the heavens in the *deva*-world. The → *devas* are repr. as fighting against the → *asuras*, or demons, under the leadership of S. A section of the → Saṃyutta Nikāya, the *Sakka-Saṃyutta*, consisting of 25 short *suttas*, is devoted to exploits of S. He is said to be devoted to Buddha and his relig.

Sākyas The tribe in which → the Buddha Gotama was born. The tribe inhabited the Himalayan foothills in what is now Nepal. Their chief town was → Kapilavatthu, the Buddha's home in childhood and early manhood. Their form of government was that of an assembly (*sangha*) of elders, often ref. to by modern writers as republican. The affairs of government were conducted in the Mote-Hall (Santhāgāra) at Kapilavatthu. They appear to have practised endogamy to a considerable degree, although they do appear also to have intermarried with the Koliyans, a neighbouring tribe. Many of the Sākyan tribe are said to have entered the Buddh. Order when Buddha returned to Kapilavatthu after his enlightenment. One of these was the barber Upāli, who was ordained first, and was thus theoretically senior to others, who formerly had been his social superiors. (*Vin.*, II, pp. 181f.). A large number of S. were later massacred, during lifetime of Buddha, by king of Kosala in revenge for an insult.

Sākyamuni Title sometimes given to → Gotama, the Buddha, meaning the sage (*muni*) of the *Sākya* clan.

Samādhi, lit, 'concentration'. The term is used in connection with practice of → meditation, and refers to fixing of attention on a single object, thus discouraging discursive thinking. 3 degrees of intensity are distinguished : (1) preparatory

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concentration (*parikamma-samādhi*); (2) Neighbourhood or access concentration (*upacāra-samādhi*), where the state of → *jhāna* is being approached; (3) Attainment concentration (*appana-samādhi*), i.e. the degree of S. which is present when the state of *jhāna* has been attained.

Sāmaṇera (Pali); **Śrāmaṇera** (Skt.) Buddh. novice monk. (→ Ordination).

Sambhoga Kāya → Buddha-Kāya.

Saṁsāra Transmigration; lit., moving about continuously, coming again and again (i.e. to rebirth), the term refers to notion of going through one life after another. The endlessness and inevitability of S. are described in *S.N.*, II, p. 178. It is claimed by Buddh. that to appreciate properly the Buddh. truth of the → *dukkha* or suffering entailed in all existence, it is not enough to consider one single lifetime, wherein *dukkha* may or may not be immediately apparent; one must have in view the whole frightful unending chain of rebirth and the sum of misery entailed therein. S. refers not only to round of rebirth in human forms; the whole range of sentient beings is incl., from the tiniest insect to man, and forms an unbroken continuum. Only at stage of human existence, however, can S. be transcended, and release, or → Nibbāna, attained.

Saṃyutta-Nikāya Third of 5 → *Nikāyas* which together make up → Sutta Piṭaka of Pali canon. The name *saṃyutta* indics. method of arrangement of Suttas used for the Nikāya, viz., that of 'yoking together' *suttas* dealing with same main topic. Thus first section or chapter (*vagga*) of S.-N. is made up of *suttas* dealing with → Devas, or hevenly beings (*Deva-Saṃyutta*), with Kosala (*Kosala-Saṃyutta*), with → Māra, the Evil one (*Māra-Saṃyutta*), with nuns, or *therī* (*Therī-Saṃyutta*), with Brahmā, Hindu deity (*Brahma-Saṃyutta*), with → Yakkhas (*Yakkha-Saṃyutta*) with chief of the gods → Sakka (*Sakka-Saṃyutta*), and, similarly, various other subjects. One of

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most famous *suttas* contained in S.-N. is the → *Dhamma Cakkappavattana Sutta* (*S.N.*, V, pp. 420ff.), which sets out what is held to be first sermon of Buddha after attaining enlightenment. The S.-N. contains altogether 2,889 *suttas*. These are arranged in 56 Saṃyuttas, which in turn are arranged in five main sections or chapters (*vagga*). The S.-N. has been trans. into Eng. under title *Kindred Sayings* : the first *vagga* as vol. I (1917, repr. 1950) ; the 2nd as vol. II (1922, repr. 1952) by C.F. Rhys Davids ; the remaining 3 *vaggas* by F.L. Woodward as vols. III, IV and V (1955, 1956, 1956).

Sangha (or Saṃgha) Third of the 'three jewels' (→ Tri-Ratna) of Buddhism : the Order of *bhikkhus*, or monks. The word S. means 'assembly' and was term used in N. India at time of → Buddha for assemblies, by means of which contemporary tribal republics or confederations managed their affairs. The republican assemblies are brought into connection with the Buddh. community at beginning of → *Mahāparinibbāna Sutta*, where the Buddha is repr. as saying : 'As long as the Vajjians foregather thus often, and frequent the public meetings of their clan, so long may they be expected not to decline but to prosper.' Certain conditions governing way they should assemble are then mentioned in the *Sutta* ; the whole saying is then repeated word for word, with same conditions, in respect of Buddh. S. It is clear from this discourse, preserved by Buddh. S. at time when the Vajjian republic had been overthrown by advancing monarchy, that the Buddh. S. was to be successor to old tribal republics, poss. even providing refuge from conditions of life under new autocratic rule.

The members of the Buddh. S. were those followers of Buddha who, having heard and received the → *Dhamma*, were prepared to leave behind life of household or family and become wandering almsmen (*bhikkhus*). The *bhikkhu* was also known as *pabbajaka*, one who had gone forth (from home). Their own name for community appears to have been 'the Bhikkhu-sangha' ; whereas by non-Buddh. S. they were at first known as *Sākya puttiya-samaṇas*, i.e. wanderers (*samaṇas*) of

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(him of) the → Sākya clan, viz. Gotama. The term *samaṇa* was in common use in anc. India to distinguish wandering ascetic type of relig. man from the → Brahman ; thus 'Samaṇas and Brāhmaṇas' was a way of ref. to the two main and contrasting types of relig. life.

The transition from the wandering life to that of settled community of almsmen appears to have been connected with practice such wanderers had of gathering together during the 3 months of monsoon rains (approx. July-September) in a common shelter, simply as a matter of convenience. Other *samaṇas* besides Buddh. followed this practice ; but only in case of followers of Buddha did the rains-retreat develop into permanent, settled community life. The reasons for this are still not altogether clear : the characteristically Buddh. doc. of selflessness (→ *anatta*) may have had, as its reverse side, an emphasis on a wider community of being where notion of *anatta* could be strengthened, and where a common life could be enjoyed which reduced need for personal possessions, and hence personal indentity, to a minimum. The member of the S. was allowed to possess only minimum of personal belongings : his robes and alms-bowl (in which he received food from donor-householders) ; these were outward sign of his dedicated relig. life, and distinguished him in eyes of ordinary householders from the mere vagabond ; in add. to these he was allowed needle (to repair his robes), – rosary (for use in meditation), razor for shaving head every – *Uposattha* day, and filter through which to pour drinking water, in order to save the lives of any small insects which might be contained in it. In principle these are still the only possessions allowed to monk in – Theravāda countries, although in practice he may receive gifts of various kinds from lay people : these will, however, usually be justifiable in view of some special need—e.g. a typewriter or fountain pen for monk who is a writer—and will be regarded in theory as property of S.

The code of discipline which regulated behaviour of members of the S. was embodied in the – Pātimokkha. In add. there were various rulings and prescriptions concern ing nature

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and conduct of S. life, which together formed the Vinaya, or Discipline ; they were gathered and arranged in trad. form which came to be known as the → Vinaya Piṭaka. In earliest period of Buddh. hist. the way of life was summed up in the twofold 'Dhamma-Vinaya', or Doctrine and Discipline. The earliest disagreements within S. arose over infringements of monastic discipline and were occasions of 2nd Buddh. → Council : the outcome was secession of the *Mahāsāṅghikas* from orthodox Sthavira body of the S. Various other divisions within the S. have taken place from time to time ; doc. differences, however, have not necessarily been a serious cause of separation ; in anc. India even → Mahāyāna and → Hīnayāna monks could be found in same monastery. In Theravāda countries today the S. is divided into several sects, or *nikāyas* (→ → Burma ; Ceylon ; Thailand).

The S. is, in its gen. structure, democratic. In varying degrees however, a certain measure of authority has come to be vested in chief monk, or abott of local monastery. In countries where the King is also Protector of the S. (Thailand, Cambodia, Laos) a hierarchical structure of the national S. has resulted, with various grades of monkhood conferred by King. In some cases these may depend also on qualifications gained in study of → Pali. The S. has a recognisable social role ; it is not a body of men withdrawn from ordinary world and its affairs. It has an import. place in society of Buddh. countries, based on reciprocal relationships between monks and laymen. The former are preservers, transmitters and teachers of the Buddha's doc. (→ Dhamma) and are in many ways, spiritual and practical, counsellors of the laity ; the latter, in return, provide for material needs of monks by providing them with food, robes and monastic buildings. (→ Monasteries) The main purpose of life in S. is, in theory, the opportunity it provides for life of meditation, and hence of improving one's spiritual status. In practice, however, meditation is not always emphasised. Membership of S. is not necessarily life-long. A man may take → ordination for certain limited period. Such temporary monks, however, are not so highly

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respected by lay people as those whose intention it is to remain life-long members of Order. In some Theravāda countries it is customary for boys to spend a few months as members of S. before 'coming of age' ; those who do so enjoy, subsequently, a higher prestige than those who have not. Very often such short-term membership is undertaken during the 3 months of → Vassa, the rainy season, or 'Buddh. Lent'. For the various grades of monks, (novices, monks, abotts) – Ordination.

Bigandet, P., 'Notice on the Phongyies, or Buddhist Monks' in *Life or Legend of Gautama the Buddha of the Burmese (sic)* 1866 ; D. P. Chattopadhyaya, *Lokāyata* (1959) ; Sukumar Dutt, *The Buddha and Five After Centuries* (1957), part ; and *Buddhist Monks and Monasteries of India* (1962) ; R. Gard, *Buddhism* (1961), ch. V ; Phra Khāntipala, *The Pātimokkha* (1966) ; E. Lamotte, *Histoire du Bouddhisme Indien* (1958), pp. 58-94.

Sanskrit, Buddhist Language and Literature Sanskrit, an Indo-European language intro. into Indian sub-continent by Aryan tribes, who began to enter from N. W. in mid. 2nd mil. BC, developed in India from the early (Vedic) form in which it was intro. (the language of Ṛg-Veda), to the 'classical' or later form. It was primarily the Brāhmaṇa priests who were bearers and preservers of S. ; because of this, it was language of intellectual discourse in India and enjoyed unique prestige. In gen. it was in the N. W. and W. of India that influence of S. was greatest in early Buddh. period ; hence its use by Buddh. S. begins from period when there was an expansion of Buddh. community from lower Ganges valley westward, into region around→Mathurā, where the S. trad. of the Brahmans was stronger than in the E. A sect of the→Mahāsaṅghikas, the Lokottaravādins, produced a work in mixed Sanskrit, the→ *Mahāvastu* which has survived to mod. times and was. acc. to text itself, part of the→*Vinaya Piṭaka* of this school. Buddh. S. works of various kinds were produced from this period onward, but no complete S. canon of Buddh. scripture has survived. Fragments of the→Sarvāstivādin canon are extant, notably the *Prātimokṣa Sūtra* (→*Pātimokkha*), and quotations

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from Sarvāstivādin S. canon occur in other works such as the→ Divyāvadāna, and→Lalita-vistara, These later S. works are extremely numerous ; some are known only from Chinese and Tibetan trans. which were made from them and which have survived, the orig. S. texts having been lost in decay and destruction of many monasteries of N. India. The most import. of these, to which refs. are made elsewhere in this volume are : →→*Mahāvastu* (already mentioned) ; *Lalita-vistara* ; *Buddhacarita : Avadāna* ; *Divyāvadāna* ; *Saddharma-puṇḍarīka Sūtra* ; *Prajñā-pāramitā Sūtras*, esp. the Heart Sūtra and Diamond Sūtra ; *Lankāvatāra Sūtra* and the *Abhidharma-Koša*. E. Lamotte, *Histoire du Boudhisme Indien* (1958) ; M. Winternitz, *History of Indian Literature*, 25, 2 vol. (1933).

Sāriputta/Sāripūtra Chief disciple of→Gotama, the Buddha, and a Thera (Elder Monk) of Buddh.→Sangha. S. was his 'religious' name as monk ; his personal name is given as Upatissa (*M.N.*, I, p. 150). A Brahman by birth, he had 3 younger brothers and 3 sisters ; these also became Buddh. monks and nuns. He was highly esteemed by Buddha for his wisdom, and acc. to trad., was an accomplished preacher and expounder of Buddh. doc. There was a specially close relationship between S. and→Ānanda, Buddha's personal attendant,→Rāhula, Buddha's son, and→Moggallāna, all of whom were among his most prominent disciples. Acc. to the *Saṃyutta Nikāya* (V, p. 161), S. died of an illness a few months before the Buddha. After cremation of his body, the relics were taken to Sāvatthi. Ānanda was profoundly disturbed at news of his death ; the Buddha took the occasion to remind him of the impermanence of all things.

Sārnāth→Isipatana.

Sarvāstivādins Name of sect in anc. India, belonging to the→ Hīnayāna trad. They constituted one of 2 main divisions of the→Sthavira wing of the Buddh. Sangha, the other being the Vibhajyavādins. or 'Analysers'. The differences between them

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were over question whether present mental events (*dhammas*) only have reality, as the Vs. maintained, or whether past and future mental events could also be said to have a real existence, as the S.'s believed. Their name indicates this view : *sarva* (all—past, present, and future) *asti* (exists). They had become sufficiently numerous body by time of →Ashoka (3rd cent. BC) for the dispute to necessitate calling of the Council of Pātaliputta (Patna). (→Councils.) After Council, the S.'s withdrew from lower valley of Ganges, N. W. wards to → Mathurā which became a stronghold of their school. They used →Sanskrit rather than (as the Theravādins did) Pali, and are regarded as constituting a transitional stage between the older, conservative schools of Buddhism and—Mahāyāna.

Sāsana The word most commonly used in Buddh. countries of S. Asia to refer to what in West. languages is called the '*religion*' of the Buddha (or Buddhism). The Pali word carries sense of both 'doctrine' or 'teaching', and also 'rule of life'. Thus, the authentic way of ref. to what European languages call 'Buddhism' is 'Buddha-Sāsana'.

Sati Patthāna Sutta—Mahā-Satipatthāna Sutta.

Sautrāntika Philosophical school of—Hīnayāna trad. characterised by rejection of the—Abhidhamma, which adherents of school held to be no part of authentic doc. of Buddha. For them only the Sutras were authoritative, and were the 'end' or *anta* of the doc. : hence the name in Skt., *Sūtra-anta* ; like the—Sarvāstivādin school, from which they emerged (see P. 168), somewhere in early part of 2nd cent. BC, the S.'s used Sanskrit. Their views were not unlike those of the—*Pudgalavādins* ; for, in rejecting notion found in Abhidhamma, of separate, instantaneous, non-continuous *dhammas*, they posited 'the continuous existence of a very subtle consciousness' as basis of human life ; it was this, in their view, which progressed to—Nirvāṇa. They differed from Pudgalavādins in maintaining that it is not the whole 'person' which

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transmigrates, but only *one* of the 5—*skandhas* which go to make up a 'person', viz., a subtle form of *consciousness*. They placed less importance on philosophical terminology and concepts repres. by such terminology, which were, they held, but 'fruitful fictions'. Their ideas may have contributed in some measure to those of Mhy. school of—*Yogācāra*.

E. Conze, *Buddhist Thought in India* (1962), pp. 141ff. ; P. S. Jaini, 'The Sautrāntika theory of *bīja*', in *B. S. O. A. S.*, vol. 22 (1959), pp. 236-49.

Self-Immolation The practice of self-immolation by Buddh. monks, notably in Vietnam in recent times, appears to have been derived from Mhy. Buddhism of China, where it is known from at least 5th cent. CE. There would seem to be some inconsistency between this practice and the Buddh. prohibition against taking life, incl. one's own. Moreover, in the←Cakkappavattana Sutta the Buddha is repres. as saying in his first sermon that monks should avoid the two extremes of self-indulgence and self-mortification ; self-immolation would appear to be a case of latter. However, justification for cult of self-sacrifice by burning, which grew up among Mhy. Buddh.s, is found in approval given by Buddha to suicide of a monk named Godhika, who, after attaining state of spiritual release through meditation (*samadhika-cetovimutti*) six times in succession and then falling away from it, committed suicide the seventh time he attained it, in order not to fall away from it again (*S.N.*,I, pp. 120f.) ; also in practice of burning a light in honour of Buddha, which is regarded as meritorious act. The cult of self-immolation is explicity countenanced in Skt. treatise,←*Saddharma-puṇḍarīka Sūtra* ; the story is related of a←Bodhisattva who, after eating incense and drinking oil for 12 years, bathed himself in perfumed oil and set fire to himself as act of self-offering to the Buddha. Although the Sūtra goes on to say that realisation of the truth of the←Dharma is more meritorious than such acts of self-sacrifice, nevertheless the cult of self-immolation seems to have developed among Chinese Mhy. Buddh.s, among whom this (Sūtra trans. into Chinese in early 3rd cent. CE) was very popular.

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It is this anc. practice, of which there are a number of examples in Chi. Buddh. hist. between 5th and 10th cents., which has been revived by Buddh.s of Vietnam. The motive in this revival has been devotion to Buddha, his teaching and relig., which appeared to Vietnamese Buddh.s to be threatened by those whom they regarded as persecutors of their faith. A Theravādin monk of Ceylon (the Ven. Dr. Walpola Rāhula) commenting on these recent cases, and observing that practice is alien to→Theravāda Buddhism, and 'not in keeping with the pure and original teaching of the Buddha', nevertheless adds (no doubt with use of napalm in Vietnam in mind) 'it is better to burn oneself than to burn others' (*The Guardian*, London. 18 Oct, 1963).

Sermon Buddha's First←*Dhamma Cakkappavattana Sutta*

Sigālovāda Sutta A discourse of the Buddha found in the→ *Dīgha Nikāya* of the Pali canon. Sigāla was a young householder of Rājagaha whom the Buddha saw worshipping the 4 quarters of compass, together with the nadir and zenith. Buddha then taught him a better form of devotion—social duties towards the six directions : parents, teachers, wife and children, friends, workpeople and relig. teachers. The *Sutta* thus provides complete account of social duties of a lay Buddh. Acc. to trad., Sigāla became a follower of Buddha. The *Sutta* is also known as the *Gihivinaya* (householder's discipline). (→Family and Social Duties).

Sīla 'virtue' or 'morality' (→→Eightfold Path).

Skandha (Skt.) : a 'component' of human personality. (→ *Khandha*).

Sotāpanna : lit 'the stream-enterer ; i.e. one who has entered the stream in order to cross to the 'further shore', viz→Nibbāna. In most gen. sense, term means a 'convert' to the way of Buddha. To have become a S. means that one is excl. from

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further rebirth in hell (→Cosmology, Buddh.), or as an animal, a spirit or *peta* (→Petavatthu), and is guarantee of attainment of enlightenment (→Bodhi), not necessarily in same life, but certainly in some future life (→Saṃsāra). The further progress of the S. is regarded as following a scheme which is set forth in a conventional form in the Buddh. scriptures as 'once-returner' (→Sakadāgāmin), then 'non-returner' (→Anāgāmin), and finalty→Arahant.

Sthaviras Name given to more traditionalist wing of monks in their disputes with the→Mahāsāṅghikas and others in the cents. immediately following death of the Buddha. (→→*Councils* ;)

Store-Consciousness Name given to Mahāyāna doc. (*alaya-vijñāna*). (→Yogācāra).

Stūpa (Skt.) ; **Thūpa** (Pali) A 'tope' or 'dome, i.e. hemispherical mound of stone and earth, or brick and earth, which, in lay Buddhism from time of→Ashoka (or poss. earlier), has served as focus for popular piety. The S., stone or brick-built, was a develop. from earlier form earth-mound, or tumulus, known in India as *cetiya* (from *ci.*, to heap up). These simple mounds were a feature of folk-religion in India prior to rise of Buddhism ; during early Buddh. period the folk-cult of the *cetiya* developed into Buddh. cult of the S. The latter was justified, from Buddh. point of view, on grounds that the S. was a memorial, either to Buddha, or to an early Buddh. saint. The develop. prob. took place in context of lay Buddhism rather than monastic ; it has remained primarily a feature of lay Buddh. devotion. Acc. to the→Mahā Parinabbāna Sutta, the Buddha himself commended building of S., as places for enshrinement of relics ; this was, acc. to the Sutta, in answer to question raised by→ Ānanda, of what were to be done with Buddha's remains after death (*D.N.*, II, pp. 141ff ; Rhys-Davids, *Dialogues of the Buddhā*, part II, pp. 154ff.). Over remains of Buddha, and of other great Buddhos S. were to be raised, to which reverence was to be paid. It is pointed out by Sukumar Dutt that this

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idea is not altogether easy to reconcile to other aspects of early Buddh. doc, such as the impermanence of all compounded things (→*anicca*) and unreal nature of so-called individual (→ *anatta*). Nor does assumption that S.'s were built *in order* to house relics of Buddh. saints find corroboration in the S.'s themselves, since not all anc. S.'s discovered in India, appear to be relic-chambers. This suggests that cult of S. is a develop. of folk-cult of tumulus or *cetiya*.

The building of S.'s was a notable feature of the Buddhism of Ashoka's time. At first, the S. appears to have been simple hemisphere of stone, surrounded by railing to emphasise its sanctity ; later, the railing was elaborated and became massive balustrade, inside which a processional pavement was provided. Survivals of this type of S. are to be seen in India : (1) In C. India, at Sānchi, Bhilsā and Bārhut ; (2) In S. India, on banks of the Krishna and Godavari rivers in Madras State, on sites of the ancient→Amarāvati and Nāgārjunikonda. Trad. the work S.-building is that of kings and wealthy laymen, who are held to gain great merit thereby. Outside India a most magnificent example of a S. is the Shway Dagon pagoda on outskirts of Rangoon, said to house some hairs of Buddha. This pagoda, which has remained in continual use down to present day, and is focus for devotion of thousands of Burmese Buddh., who visit it weekly, provides good example of what the S.'s of anc. India may have been in more expansive days of Indian Buddhism. (→ →Dagaba and Pagoda).

Sukumar Dutt, *The Buddha and Five After Centuries* (1957), chs. 12—14.

Suddhodana Father of→the Buddha, Gotama, S. was a chieftain of the N. Indian→Sākya tribe. His wife was→Māyā, who died 7 days after giving birth to Gotama. It was predicted of the child Gotama by soothsayers that he would become either a universal monarch or a Buddha. S., therefore, sought to protect the boy from any experience of unpleasant aspects of human life, such as illness, old age and death, and to surround

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him with pleasures. It was, in spite of this protection, that Gotama is said in trad. to have seen in one day a disease-ridden man, an old man, and a corpse, and thus to have been brought to reflection upon meaning of phenomenal human existence. When news of Gotoma's having attained enlightenment reached S., the latter sent messengers inviting the Buddha to come to→ Kapilavatthu. The messengers, however, hearing Buddha preach, were converted and entered the→Saṅgha without delivering their message. This happened repeatedly until 10th time, when message reached Buddha. On his visiting Kapilavatthu and conversing with S., the latter became a→*sotāpanna*. Some years later, when S. was dying the Buddha visited him ; after hearing his discourse, S. became a lay→*arahant*, and died soon after.

Suffering →Dukkha : Four Holy Truths.

Śūnya, Śūnyavāda →*Mādhyamika.*

Śūnyatā (Skt.) 'Emptiness', term used in Buddh. philosophy to denote the emptiness of ultimate reality and permanency which characterises all concepts (-→Mādhyamika).

Sūtra (Skt,) ; **Sutta** (Pali) The basic unit of Buddh. scripture. From root meaning 'to sew', *sutra* has as primary meaning a 'thread', hence a 'thread' of discourse, a dialogue of the Buddha upon a partic. subject. Sometimes the subject of discourse is indic. by the title, e.g. '*Sāmañña-phala Sutta*', the S. concerning the fruits of the relig. ; sometimes the title indic. place or discourse occasion of the S.'s being delivered, e.g. *Kosambiya*-S., the delivered to monks at Kosambi ; sometimes the person to whom the discourse was addressed, e.g. *Kuṭadanta* S., a dialogue with the brahman named Kuṭadanta. The word S. is used also to refer to an anc. verse, or quotation. or to a rule or clause of the→Pātimokkha, or code of monastic discipline. (→Sutta-Piṭaka).

Sutta-nipāta Name of book contained in the 5th or *Khuddaka-*

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Nikāya, of the Sutta-Piṭaka, of the Pali Buddh. canon of scripture. By gen. agreement of modern scholars this is one of most anc. sections of Buddh. canonical lit.; it provides valuable evidence of some earliest forms of Buddh. ideas and teaching. It consists of an anthology, largely of verse, arranged in five chapters; (1) The chapter of the snake; (2) The minor chapter; (3) The great chapter; (4) The chapter of 'eights'; (5) The way to the beyond. Of these (4) is sufficiently old to possess a commentary which is also a book of the canon, the *Niddesa* (in the *Khuddaka-Nikāya*). Since the *Niddesa* comments only upon the 4th chapter, this evidently existed in separate form at an early date. A commentary on the complete S.-N. was composed by→Buddhaghoṣa, entitled *Paramattha-jotikā*. The Pali text of S.-N. was published in Roman script in 1913 by the PTS. Trans. into Eng. have been made by Sir Muttu Cumaraswamy (of 30 sections only), entitled *Sutta-Nipāta, or Dialogues and Discourses of Gotama Buddha* (1874); by V. Fausboll, *The Sutta-Nipāta, A Collection of Discourses* (1880), as vol. X of the *S.B.E.* (rev. 1898); by Lord Chalmers, *Buddha's Teachings* (Harvard Oriental Series, vol. 37, 1932); by E. M. Hare, *Woven Cadences of Early Buddhists* (1945, 2nd edn. 1948).

Sutta-Piṭaka One of the three major divisons, or Piṭakas ('baskets'), of Buddh. canon of scripture, consisting of→Suttas, i.e. discourses or dialogues, as distinct from other two divisions of canon: the→Vinaya-piṭaka (the code of discipline governing life of Saṅgha), and the→Abhidhamma-piṭaka (a systematic arrangement of essential propositions and formulae). The S.-P. is made up of 5 collections or *Nikāyas*: →*Digha-Nikāya*; →*Majjhima-N.*; →*Aṅguttara-N.*; →*Khuddaka-N.* Some books contained in the S.-P. are not strictly of *sutta* type, e.g. the→*Jātaka*, and→*Dhammapada*. The *sutta* proper is characterised by a formal intro. consisting of the words 'Thus have I heard' (these being attr. to the disciple→Ānanda, who, acc. to trad., recited the *suttas* at Council of Rājagaha immediately after Buddha's death, (→Councils) and statement of circumstances in which the *sutta* or discourse was delivered, viz. place, occasion.

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who was present, who was thus addressed, or question raised. The style of material in the S.-P. is clearly popular and intended for apologetic and teaching purposes ; similes, parables, allegories and lengthy repetitions for sake of emphasis abound. The S.-P. in Pali is fullest collection extant : a Chinese collection exists which contains 4 *āgamas*, corresponding to first, 4 *Nikāyas* of Pali S.-P. (→Tipiṭaka, Buddh.).

Tathāgata : Term frequently used by the Buddha when ref. to himself ; the meaning is lit., either 'he who has thus (*tathā*) come or arrived (*āgata*), or, 'he who has there (*tathā*) gone (*gata*)' ; but reason for use of term is uncertain.→Buddhaghoṣa offers eight different explanations in his commentary on the→ Dīgha Nikāya ; this indic. that there was no agreed explanation, and that he was in doubt. It is applied to→ Arahants ; since non-Buddhists were apparently expected to understand what it meant ; it may have been a pre-Buddh. usage. It seems, however, to have been given a Buddh. meaning ; it is said that the T. cannot be 'discovered', i.e. known empirically, even during lifetime, i.e. when still associated with corporeal and mental phenomena ; much less so, therefore, after death. (→ *Sutta Nipāta*, XXII, 85f.).

Temptation, → *Māra*.

Thailand, Buddhism in Mod. Thailand is a predominantly Buddh. country ; approx. 94% of its population regard themselves as Buddhists. The form of the relig. which prevails (as in rest of continental S.E. Asia apart from Vietnam) is the → Theravāda. The earliest evidence of Buddhism in the territory now called Thailand is from *c.* 6th cent. CE. This is of an archaeological kind, from various places in the central plain of T., notably Nakhon Pathom (or Phra Pathom) about 30 m. W. of Bangkok), and Lopburi, about 60 m. N. of Bangkok. The oldest and largest *chedi* or → *stūpa* in T. is at Nakhon Pathom. The evidence from these places in the central plain is from period when region was part of a kingdom of the Mon people,

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whose centre was at Thaton in lower Burma. S. T. at that time formed the Mon kingdom of Dvārāvatī ; the kind of Buddhism in kingdom in early period seems to have been predominantly→ Hīnayāna. From about 8th to 13th cent. the region came under power of Sri Vijaya kingdom of Sumatra (→ Indonesia), when the → Mahāyāna form of Buddhism seems to have been more prominent ; evidence of this exists in Buddha. → *rūpas* which have been discovered, dating from this period. Between 11th and 14th cents. large parts of what is now T. came under power of the Khmers, a people to E. (in what is now Cambodia), and whose relig. was much more strongly Hindu. In 14th cent. the hist. of the Thai nation proper may be said to begin, with the setting up by the Thais (a people related to Chinese, ethnically and linguistically, who were then moving southwards from Yunnan) of a kingdom with its capital at Sukhodhaya (about 150m. N. of modern Bangkok). During 14th cent. the reputation of Sinhalese Buddhism (after reforms carried out by Parakamma Bahu I, the 12th cent. king of Ceylon), attracted Siamese monks to → Ceylon, who then returned to T. to spread the Sinhalese reforms. From this time onward Theravāda Buddhism predominated in T. In mid. 14th cent. the capital was moved southwards from Sukhodhaya (or Sukhothai) to Ayodhaya (or Ayuth'a), about 50 m. N. of the mod. Bangkok. When this was destroyed by Burmese in 1767, a new dynasty founded yet another capital, first at Dhonburi, on west bank of Chao Phya river, then on opposite east bank at what is now Bangkok. The 4th king of this dynasty, Mongkut, or Rāma IV was, at his accession in 1851 at age of 47, a Buddh. monk ; his 17 years reign as king was one of most import. in the hist. of T. ; it was he who laid foundations of mod. T., and initiated a reform movement within the Buddh. Order ; this was seen in a reformed, more strictly disciplined sect of the → Saṅgha, known as the *Dhammayutikanikāya* ; this has continued to be a powerful influence in Thai Buddhism to present day ; co-existing on friendly terms with main sect, or *Mahā-nikāya*, of Buddh. Order. Each has its large Bangkok monastic head-quarters : Wat Bovornives (of the Dhammayutika-nikāya)

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and Wat Mahāthat (of the Mahā-nikāya) ; in each there is a large educational institution (*Mahā-vidyālaya*) for training of monks. King Mongkut was succeeded by his son Chulalongkorn, or Rāma V (1868-1910), who also played import. role as a Buddh. ruler ; during his reign an extensive modernisation of T. was carried out, largely owing to his initiative. Among other contributions which he made to vitality of Buddhism in T. was publication of the Pali → Tipiṭaka, or canon of scripture, in European volume-form, with text printed in Thai characters. During the six cents. since the Sinhalese Theravāda form of Buddhism was intro., it has had a deep reaching influence on whole of Thai life ; in the words of G. Coedès, 'the entire population is steeped in Buddhism' ; the country has enjoyed a modest but sufficient standard of living, with remarkably little social unrest. Since second World War, however, there has been an increasing adoption of West. ways and standards, in metropolitan area of Bangkok at least ; although in rural areas, where majority of population live, Theravāda Buddhism still provides the basis of belief, culture and behaviour. (→→ *Festivals ; Holy Days ; Survey General Political Power ; South-East Asia*).

Prince Chula Chakrabongse, *Lords of Life : A History of the Kings of Thailand*, 2nd edn. (1967) ; G. Coedès, *The Making of South East Asia* (1966) ; H. K. Kaufman, *Bangkhuad* (1960) ; A. L. Moffatt, *Mongkut, the King of Siam* (1961) ; R. S. le May, *Buddhist Art in Siam* (1967) ; J. E. de Young, *Village Life in Modern Thailand* (1955) ; K. E. Wells, *Thai Buddhism : its Rites and Activities* (1959).

Thera (Pali) ; **Sthavira** (Skt.) Term for *senior* monk. In the→ Vinaya Piṭaka distinction is made between a *thera bhikkhu* and a *nava bhikkhu*, i.e. a senior, as distinct from a junior (lit. 'new') monk. (*Vin.*, I, 47 ; p. 290). In the → *Dīgha Nikāya*, however, 3 grades are distinguished : *thera bh.*, *nava bh.*, and *majjhima* (or intermediate) *bh.* (*D.*, III, p. 125). A *bhikkhu* was regarded as *thera* either by reason of number of years he had spent in→ Saṅgha or, (even though junior in years) because of eminence

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in wisdom and learning and in spiritual attainments. Corresponding grade among nuns was indic. by Pali term *therī*. (→ Sthaviras).

Theragāthā ; Therīgāthā The Theragāthā consists of collection of verses (*gāthā*) attr. to 264 of senior (i.e. →*thera*) monks of early Buddhism, renowned for their spiritual attainments and virtue. Similarly the Therīgāthā is collection of verses attr. to 'senior' (*therī*) nuns of same period. The 2 collections form part of the → Khuddaka Nikāya, which is part of the → Sutta Piṭaka of Pali canon. The vv. are held by mod. scholars to contain authentic compositions of earliest Buddh. period, although some parts appear to be work of later redactors on basis of fragments of reminiscence (Geiger, *Pali Literature and Language* (1956), p. 21). The verses are attr. to partic. monks or nuns by name ; such ascriptions may not in every case be trustworthy, but in many there may be sound hist. trad. behind ascription. Like other early Buddh. lit., they are of value for reconstructing anc. Indian social hist. The Theragāthā has total of 1,279 verses ; the Therīgāthā 522. These have been trans. into Eng. by C.A.F. Rhys-Davids ; the former as *Psalms of the Brethren* (2nd edn. 1937, repr. 1964) ; the latter as *Psalms of the Sisters* (1909, repr. 1964).

Theravāda One of principal schools of Buddhism, now repr. mainly in Ceylon, Burma, Thailand and Cambodia. The first major division of→ Saṅgha was between the→ Mahāsāṅghikas, or Great Saṅgha party, and those who upheld stricter observance of monastic code of discipline, who claimed to be in true trad. of the 'elders', and were known therefore as → Sthaviras. The controversy between the two groups was occasion for 2nd Council (→Councils). The Sthaviras subsequently divided into the 'Personalist' school or → *Pudgalavādins*, and the *Vibhajyavādins*, name which means poss. 'the analyzers', or 'those who make distinctions' (sc., between reality of present events and past/future events). The → Sarvāstivādins broke away from Vibhajyavādins after 3rd Council at Patna ; it was sometime

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after this that differentiation began to be made among Vibhajyavādins between those who became known as the Mahīśāsakas, and those who assumed the name Theravādins. Acc. to Bareau, the difference between them was at first only geographical : the Theravādins being those Vibhajyavādins who were found in India south of Deccan and in Ceylon, while the Mahīśāsakas were those in other parts of India. Grad. slight divergences of scriptures and doc. developed. The Theravādins claimed that theirs was the authentic and orig. form of the Buddha's teaching, as it had been contained in canon of scripture received by Saṅgha at 1st Council at Rājagaha immediately after decease of Buddha ; thus they applied name Theravāda, i.e. 'the Teaching of the Elders' (*Dīpavaṃsa IV*, 6, 13 ; *Mahāvaṃsa* iii : 40). The Theravādins also divided into 3 groups in Ceylon, viz. the Mahāvihārika, the Abhayagirika, and the Jetavanīya, terms which ref. to different great monastic centres in Ceylon. All of these schools, into which the early Sthaviras thus developed, were regarded by adherents of the → Mahāyāna, or 'great way to salvation', as teaching and practising only a 'lesser way to salvation', or → Hīnayāna. The latter term is sometimes used by Westerners as though it were interchangeable with Theravāda ; this is not so, since the Th. was only one of the Hīnayāna schools. It is even more incorrect to ref. to Buddhism of S. E. Asia as Hīnayāna, even though it is the Theravādin form which flourishes and is predominant. Traces of Mahāyāna, are still to be found in S.E, Asia, not merely in archaeological remains, but also in beliefs and practices.

A. Bareau, *Les sectes bouddhiques du petit vehicule* (1955) ; P. V. Bapat, 'Principal Schools and Sects of Buddhism' in P. V. Bapat (ed.), *2500 years of Buddhism* (1956, repr. 1959).

Three Gems, or Jewels → Tri-ratna.

Thūpavaṃsa Pali book, attr. to writer named Vācissara of 13th cent. CE. The work is in prose, and is compilation of material

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drawn from older commentaries and chronicles of Pali Buddhism. As its title shows, it is a chronicle (*vaṃsa*) concerning the → *stūpas* (*thūpa*) or reliquary mounds, venerated by Buddhists, and deals partic. with one at Anuradhapura in Ceylon.

Tibet, Buddhism in Buddhism was established in Tibet in the eleventh century. In AD 1076 a council was held at Tho-ling in west Tibet to which monks are said to have come from all parts of the country, so it seems clear that by that date Buddhism was widely spread in Tibet. The period of growth from the eleventh to the fifteenth centuries was marked by the emergence of a number of different movements. These, as in other religious traditions, arose very largely as a result of social and psychological differences between different adherents of the religion. Their growth may have been also a sign of the great vitality of Buddhist religion in Tibet during that period. Certainly there was in neighbouring Bengal something of a revival during the eleventh century ; during this and the three succeeding centuries many monks made their way from Bengal to Tibet. To some extent this movement of Bengali monks was due to the increasing difficulty of maintaining the monastic centres in Bengal during the period of the growth of Muslim power in north India. During the latter part of the period it was mainly the Tantric form of Buddhism which was transmitted to Tibet. The monks carried with them something also of the spirit of the great centres of learning such as Nalanda and Vikramasila, with the result that similar centres of monastic learning became a characteristic feature of Tibetan Buddhism, and remained so until the twentieth century.

One of the great figures of eleventh century Tibet was a monk named Mila, to whose name is added the epithet 'Repa' (i.e. 'the cotton-clad'). This was an allusion to his extremely austere way of life ; in disregard of the cold climate of Tibet he wore a cotton robe, so great is said to have been the quality of his asceticism. He was a poet too, the author of 'One hundred Thousand Songs', many of which became and remained

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familiar to the people of Tibet. He was himself a disciple of a teacher named Marpa, the founder of one of the most popularly based sects, the Ka-gyu-pa. The characteristic concern of his sect was with yogic and other spiritual *practices*, rather than with philosophical wisdom primarily. Another sect, by way fo contrast, was concerned with strict adherence to the traditional monastic code of discipline ; another with the pursuit of profound philosophical ideas ; yet another was characterised by its social organisation, which incidentally had the effect of providing a stable basis for the social organisation of the country after the destruction of the monarchy. These various sects within Buddhism did not exist in competition or rivalry, but in harmony. It was accepted that their diversity together comprised a unity, each sect esteeming the others as parts of the totality which was Tibetan Buddhism.

An important reform movement which began in the fourteenth century under the leadership of a teacher named Tsong-Kapa (1357-1417) resulted in the formation of the Gelug-pa, a sect popularly known as 'the Yellow Hats'. This sect revived the tradition of strict monastic discipline. Its members drank no wine, did not marry (unlike some other Tibetan monks) and maintained a high level of personal morality. It was believed that one of its leading abbots, who died in 1475, was reincarnated in a young monk, and that he in turn was at his death reincarnated in another. It was to this reincarnated and highly revered lama that the name Talai ('Ocean') was given, and hence began the line of the Talai, or Dalai Lamas. In 1642 the Yellow Hats became the ruling power in Tibet and continued so until the Chinese takeover of Tibet in 1950. As spiritual head of the Yellow Hats the Dalai Lama was thus head also of the Tibetan state. The position of Dalai Lama has been compared with that of the Pope in Catholic Europe ; there are some similarities, but the essential difference is that the Dalai Lama is held to be an incarnation of the heavenly being or Bodhisattva named Avalokiteshvara (the most celebrated of all the Indian Mahāyāna Bodhisattvas). It is believed that when a Dalai Lama dies the next incarnation is a child

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born forty-nine days later, and there is a well defined routine for seeking out and identifying the child who is to become the new Dalai Lama, and for training him for his spiritual duties.

Following the tradition of the monastic universities of India, many of the monasteries of Tibet were for some eight centuries, until 1950, great centres of learning. Among laymen one of the major preoccupations is the study of history. It was a Tibetan, Bu-ston, who composed a very valuable and famous history of Indian Buddhism.

The Buddhism of the Tibetan layman has absorbed many features of earlier, pre-Buddhistic religion. This was known as Bon, or Pön, and was a kind of shamanism, with worship of spirits and tutelary deities of various kinds. One of the most important of these is 'the Lord of the Soil', who is venerated by means of an upright stick or pole, often decorated with pieces of rag or coloured cloth. The Tibetans are described by travellers as continually engaged with their prayer wheels, offering prayers to these deities whenever they are free from other pursuits ; this too is a feature of pre-Buddhistic religion. The most characteristic Buddhist symbol, however, namely the *stūpa* or pagoda, has its Tibetan form in the *chö-ten*, a familiar sight in Tibet.

A modern historian of Tibet, H.E. Richardson, has pointed out that it is the more spectacular features of Tibetan Buddhism which have too often captured the attention of the West, whereas less is heard about the considerable piety and moral influence of the quiet life of the monasteries. He adds that in lay life, too, there is much unspectacular but real religious devotion, practised in the context of the family, and providing a stabilising and cohesive element in Tibetan life. One of the effects of Buddhism upon the people of Tibet was to convert formerly warlike and aggressive tribes into a people so pacific that they have been unwilling as well as unable to resist invasions by non-Tibetans from the north. The latest instance of this is the Chinese domination of the country on the grounds that Tibet is politically an integral part of China, a claim based on earlier instances of such rule. From this recent event has followed

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the radical reshaping of the structure of traditional Tibetan life, which now appears almost to have disappeared, at least within Tibet itself. It maintains a precarious existence among Tibetan émigrés in the Himalayan foothills of north India, where the Indian government has made provision for the refugees to salvage something of their traditional culture.

Tipiṭaka The canon of scripture in Pali, regarded as authoritative by the → Theravāda ; it is earliest form of Buddh. teaching available and the most complete. The name Ti-piṭaka means 'three baskets.' These are (1) → Vinaya-piṭaka ; (2) → Sutta-piṭaka ; (3) → Abhidhamma-piṭaka. (1) consists of narratives concerning estab. of the → Saṅgha, and the rules governing its life. (2) consists of the *Suttas* or 'threads (of discourse)', i.e., dialogues of the Buddha and some of his disciples with various contemporaries, and is arranged in 5 collections, or *nikāyas* viz. →→ *Dīgha Nikāya* ; *Majjhima-N* ; *Aṅguttara-N* ; *Saṃyutta-N* ; *Khuddaka-N.* The Abhidhammapiṭaka consists of seven books, in which the doc. contained in popular, apologetic from in the *Suttas* is abstracted, condensed and systematised in numerical lists and under topic-headings. The Ti-piṭaka is the form of scripture which is regarded as authoritative in predominantly Theravāda countries of S. Asia, viz. Ceylon, Burma, Thailand. Cambodia and Laos ; it is this, more than any other one single factor, which constitutes their unity as a group. Acc. to trad., compilation of this canon began immediately after death of Buddha, at Council held at Rājagaha (→ Councils). The canon was further developed at 2nd Council (at Vesāli), and was in all import. respects, incl. addition of the latest section, the Abhidhamma-piṭaka completed by time of 3rd Council, held during reign of → Ashoka (at Patna). Ashoka, who holds so honoured a place among Theravādins is not mentioned in the canonical lit. ; he is in the post-canonical Pali chronicles. The assumption is therefore that composition of canon had been completed and settled before time of Ashoka (3rd cent. BC). Distinction must be made, however, between fixing of canon in verbal trad., and its being committed to written form ; the

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latter look place, acc. to evidence of chronicle entitled → *Dīpavaṃsa*, in reign of King Vattagamini, i.e. during latter part of 1st cent. BC (*Dīpavaṃsa* 20 : 20-1). The text of Pali T., which until 1855 remained in ms. form, in palm-leaf collections preserved mainly in Ceylon, Burma and Thailand, began to be printed as result of interest of European scholars, notably George Turnour of Ceylon Civil Service, who in 1837 had published part of non-canonical work *Mahāvaṃsa*, and of Fausboll, Oldenberg and T. W. Rhys-Davids. Since 1855 practically the entire text of T. in Pali has been trans. into Roman script and published by Pali Text Society of London. Most of text of the 5 *Nikāyas*, which make up the T. has also been trans. into Eng. and published as : *The Book of the Discipline* (Vinaya-piṭaka) 5 vols. (1938-52) (vol. VI to follow) ; *Dialogues of the Buddha* (*Dīgha Nikāya*), 3 vols. (1899-1821) ; *Middle Length Sayings* (*Majjhima-N.*), 3 vols. (1954-9) ; *The Books of the Gradual Sayings*, (*Aṅguttara-N.*), 5 vols. (1932-6) ; *The Book of Kindred Sayings* (*Saṃyutta-N.*), 5 vols. (1917-30) ; various books of the *Khuddaka-N.* separately as follows : *Khuddaka-pāṭha and Dhammapada* (Minor Anthologies, vol. I) (1931) : *Udāna and Itivuttaka* (Minor Anthols., vol. II) (1935) ; *Sutta-nipāta* (*Woven Cadences*) 2nd edn. (1948) ; *Vimānavatthu and Petavatthu* (Minor Anthols., vol. IV) (1942) ; *Theragāthā* (*Psalms of the Brethren*) (1913), (*Psalms of the Sisters*) (1909, repr. 1964) ; *Jātaka Stories*, 6 vols. (1895—1907) (repr. as 3 vols. 1956) ; *Buddhavaṃsa and Cariyapiṭaka* (Minor Anthols., vol. III) (1938). The books of the Abhidhamma-piṭaka, published in trans. by the Pali Text Society are : *Puggala-paññatti* (*A Designation of Human Types* (1922) ; *Kathā-vatthu* (*Points of Controversy*) (1915) ; *Dhātukathā* (*Discourse on Elements*) (1962). (→ Tripiṭaka).

Tri-ratna The 'Three gems' or *Tri-ratna* are the 3 principal features of Buddhism viz., the → *Buddha*, → *Dhamma* (Skt. *Dharma*) and → *Sangha*. Throughout S.E. Asia, Buddh. devotions, incl. those of lay people, always begin after ascription of honour to Buddha, with chant in which the devotee affirms his dependence on these three : *'Buddhaṃ saraṇaṃ gacchāmi*

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Dhammaṃ saraṇaṃ gacchāmi ; *Saṅghaṃ saraṇaṃ gacchāmi*', i.e. 'I go for refuge to the Buddha ; ...to the Dhamma ;...to the Sangha.' They are therefore known also as the '3 refuges'. Ref. to devotional practice of taking refuge in these 3 is found in Pali canon, in the → *Saṃyutta Nikāya* (E.T., *Kindred Sayings*, vol. I, p. 283). In the → *Mahā-parinibbāna Sutta* the Buddha is repres. as saying that he who steadfastly trusts in virtues of the 3 gems has already 'entered the stream', i.e. is a → *sotāppana*, one who has set out on way to enlightenment.

The three are regarded as interrelated and interdependent and from early refs. to three as a conventional formula, it is clear that affirmation of all three constitutes the bare minimum of Buddh. relig. ; thus a system which affirmed the Buddha and his doc. only, without affirming also necessity of the relig. Order, the Sangha, would not properly be called Buddh. (→Devotions).

Tri-yāna←*Yāna*.

Uccheda-vāda : The doc., repudiated as false, of *uccheda*, or annihilation, i.e. that no life of any sort continues after death of the body. In the *Brahma-jāla Sutta*, the Buddha distinguished 7 diff. sorts of such annihilation doc. over against which he set the higher truth (*D.N.*, i. 34). The doc. of the Annihilationists sometimes referred to as *uccheda-diṭṭhi*, or the 'annihilation-illusion', which together with *attadiṭṭhi*, or the 'soul-illusion', constitute the 2 illusions, or false views, regarding personality. T. W. Rhys-Davids (tr.), *Dialogues of the Buddha* Part I (1956), pp. 46-9.

Udāna Book of Pali canonical scriptures, the 3rd book of the → *Khuddaka-nikāya*. It consists of collection of 80 solemn utterances (*udāna*) of the Buddha, each of which is preceded by a prose or prose and verse narrative indicating occasion for the solemn utterance. Under title *Verses of Uplight*, the U. was trans. by F. L. Woodward and pub. as *Minor Anthologies*, vol. 2 (1935), of the *Sacred Book of the Buddhists*.

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Upagupta → Divyāvadāna.

Upāli A barber, of the → Sākya tribe, who was ordained into → Sangha in time of the Buddha.

Upāsaka Term used for devout layman (or laywoman—*upāsikā*). U. indic. one who 'follows', 'serves', 'attends', or 'accords honour'. The Pali texts ref. to existence of large numbers of these U. (e.g. *D.N.*, III, 148 ; Rhys Davids, *Dialogues of the Buddha*, III, p. 142). The term is in current use in S. Asian Buddh. countries to describe laymen of pious disposition who on → Holy Days keep the 8 moral precepts, fasting from midday, and poss. engaging in meditation. These are usually more elderly members of laity. though not exclusively so.

Uposatha → Holy Days.

Vajji Name of tribal republic of N. India at time of Buddha, mentioned several times in early Buddh. lit. The name V. indic. both a geographical region and its people, consisting of confederate tribes. During life-time of Buddha, the V. were a peaceful and prosperous community ; soon after his death they were conquered by King Ajātasattu, and absorbed into kingdom of → Magadha. Ref. is made to the V. in the → Mahāparinibbāna Sutta, where Buddha draws parallel between the V., with their republican form of government, and the → Sangha. The implication of this for the monks may have been that, after destruction of old republican form of society by new expanding monarchies, the Sangha was only preserver of old democratic order.
T. W. Rhys-Davids, *Buddhist India* (1903), *Dialogues of the Buddha*, Part II (1966), pp. 78-85.

Vajrayāna Name given in Indian Buddhism to last phase of develop. of the → Mahāyāna, of which V. is the continuation, although by its name it is designated as a separate '*yāna*' or means to salvation. An alternative name, used more esp. of earlier stage of develop., is → *Mantra-yāna*. The → Yogācāra

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school, which arose in 4th cent. CE, had emphasised practical importance of meditational methods and disciplines ; the Mantrayāna developed this still further, and gave prominent place to use of *mantras*, or sacred chants, the use of which, in combination with mystical symbols and gestures of various kinds, was held to be most potent method of achieving more advanced spiritual states. Much material for such practices was taken over from popular, indigenous Indian relig., e.g. magical spells similar to those contained in the Hindu *Atharva-veda*. Systematisation of use of this material is the stage of develop. known as V. The aim of system was infinitely enhanced psychic experience here and now, rather than distant goal of → *nirvāṇa* after countless rebirths ; hence V. entailed much greater concern with the occult, with magical transformations and miracles, than earlier forms of Buddhism. One region of its greater strength was E. India (i.e. modern Bihar, Orissa and Bengal) ; the great Buddh. monastic centre or university of Vikramaśīla was stronghold of V., from whence it was carried to Tibet, notably by Padmasambhava, where too it became dominant form of Buddhism, and where it was preserved to mod. times (→ Tibetan Buddhism).

D. Snellgrove, *Buddhist Himālaya* (1957).

Vassa → Holy Days.

Vasubandhu Writer of fourth cent. CE. Born at Purusapura (Peshawar) in → Gandhara, capital of of Kanishka's kingdom, he entered Buddh. monkhood. At first a → Hīnayānist of school of the → Sarvāstivadā, V. composed compendium of the Abh. teaching of this school, his → *Abhidharma-kośa*. This came to be considered most authoritative treatise of Sarvāstivāda. His conversion from the Sarvāstivāda school to the → Mahāyāna is trad. attr. to efforts of his brother, → Asaṅga. His life story is related by 6th cent. writer Paramārtha. This was trans. into Eng. in 1904 by Takakusu (in *T'oung Pao*, Serie II, vol. V, pp. 269-96). This translator raised question whether the biographer Paramārtha had confused material appertaining to

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separate V.'s thus merging two figures into one. The view that there were 2 V.'s was argued by E. Frauwallner in 1951. In his view there was a Sarvāstivādin writer of name in 4th cent. ('the elder V.') and brother of Asaṅga, who was converted to Mhy., and wrote an import. Vijñānavāda (Mhy.) work. There was another Sarvāstivādin in 5th cent. ('the younger V.'), who the author of the *Abhidharma-kośa*. Doubt was thrown on Frauwallner's theory in 1958 by P. S. Jaini, who presented new evidence to uphold trad. view that writer of the *Kosá* was converted by his brother Asaṅga to the Mhy., and subsequently composed at least one import. work of the Vijñānavāda sch. S. Dutt. in 1960, inclined to theory of 2 V.'s, and maintained that author of the *Kośa*, in spite of his intellectual leanings to Mahāyānism, was not a Mahāyānist, but a Vaibhāṣika of the Kashmirian school. It is to the second, younger V. that Dutt attr. the three treatises on logic, *Vāda-hṛdaya, Vāda-vidhi*, and *Vāda-vidhāna*, ('Heart of Dispute', 'Method of Dispute', and 'Rule of Dispute') trad. attr. to writer of the *Kośa*. This younger V., in Dutt's view, was author of the Mhy. *śāstras*, a learned monk who lived at imperial capital, Ayodhya and had the Gupta King Skandagupta as his patron.

J. Takakusu (tr.), 'Paramārtha's Life of Vasubandhu', in *T'oung Pao*, Serie II, vol. V (1904), pp. 269-96, 'The Date of Vasubandhu', in *Indian Studies in honour of Charles Rockwell Lanman* (1929); E. Frauwallner, *On date of Buddhist master of the law Vasubandbhu*, Serie Orientale, Roma III (1951); P. S. Jaini, 'On the theory of two Vasubandhus', in *B.S.O.A.S.*, vol. XXI (1958); S. Dutt, *Buddhist Monks and Monasteries of India* (1962), pp. 280-5.

Vatsīputrīyas A school of thought, founded by Vatsiputra (3rd cent. BC), which, unlike the orthodox, affirmed the reality of a human 'person', which transmigrated from one existence to another. (→ Pudgala-vādins).

Vesak (Vesākha, Pali/**Vaiśākha,** Skt.) →→ Holy Days; Festivals.

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Vesāli (Pali) ; **Vaiśālī** (Skt.) In early Buddh. period an import. city of N. India, to N. of Pataliputta (Patna) between the Ganges and Himālaya. Between V. and the Himālaya there extended uninterruptedly a natural forest. The city was visited by Buddha on several occasions and various discourses (→ *Suttas*) are reputed to have been first uttered there. It was also stronghold of the Nigantha sect (known as→Jains) ; they regarded Buddhists as their rivals, and on occasions of Buddha's visits to V. are alleged to have made considerable efforts to prevent their own followers from coming under his influence. It was a place said to have been greatly admired by Buddha, who, on his last visit, 3 months before death, took a long deliberate final look at the familiar scene. About a cent. later it was at V. that the 2nd→Council was held, to decide points at issue between→the Sthaviras and their critic Vajjiputtaka. By time the Chi. pilgrim Hsuan-tsang visited place in 7th cent. CE, V. had suffered great decline and was a small insignificant place, apart from its hallowed assoc. for Buddhists. It is identified with village of Basrah in Muzaffarpur district.

Vihāra Lit. 'an abode', 'a dwelling place' ; a large building where *bhikkhus* (monks) resided, hence, a monastery. In→ Ceylon and→ Thailand word is now used to ref. to large hall or sanctuary which contains the→ *rūpa*. The name of mod. Indian state, Bihar, (where Buddhism originated) is another form of word.

Vijñāna-vāda Alternative name for Buddh. school of→Yogācāra, meaning 'those who affirm' (*vāda*) 'consciousness' (*vijñāna*), i.e., as the ultimate reality.

Vimānavatthu→*Petavatthu*.

Vinaya-piṭaka First of the 3 *piṭakas* or 'baskets' of scriptures, i.e. the→ Ti-piṭaka (Skt. Tri-piṭaka). The V.-P. is the 'discipline' *piṭaka*, i.e. its contents are concerned principally with rules governing life of the Buddh.→ Sangha or Order of monks.

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A number of different versions of V.-P. are known : that of the → Theravādins, in Pali ; of the→ Mahāsaṅghikas, the Mahīśāsakas, the Dharmaguptakas, and the→Sarvāstivādins, preserved in various Chinese versions, in Tibetan, and in Buddh. hybrid Skt. The gen. scheme of contents is same in each case : (1) Section dealing with the Pātimokkha rules for monks, or *bhikkhus* ; this is called the *bhikkhu*-division (*bhikkhu-vibhaṅga*, Pali ; *bhikṣu-vibhaṅga*, Skt.) ; (2) Similar section for nuns, or *bhikkhunīs* (3) A section called 'the groups' (*khandhakas*), each 'group' dealing with a special aspect of life of Sangha, such as ordination, the → *Uposattha*, meeting-rules concerning dress, robes, medicine, food, dwellings, furniture, etc. In the Pali V.-P. of the Theravādins, these groups are arranged in two series : the first is called the Great Chapter (*Mahāvagga*) ; the second, the Lesser Chapter (*Cullavagga*). The rulings in the *Vibhaṅga* and *Khandhaka* sections are given a narrative settings ; the occasion on which an offence occurred or practice began to be followed is described, together with the Buddha's decision on subject given on that occasion. The rules regarding ordination, in the *Mahāvagga* of the *Khandhaka*, are given in context of founding of the Order, after Buddha's enlightenment. In case of the V.-P. of the Sarvāstivādins and Mahāsaṅghikas, the *Khandhakas* section is intercalated between the *Bhīkkhu-vibhaṅga* and *Bhikkhunī-vibhaṅga*. In all extant V.-P.'s except those of the Mahīśāsakas and the Mahāsaṅghikas, various additional items have been appended, at a time after compilation of main work ; some of these appendages are as late as 1st cent. BC. Prob. the oldest material which now comprises the V.-P. is the → *Pātimokkha*, list of offences which is recited on *Uposattha* days by the monks in assembly and confession made by a monk of any offence of which he is guilty (→Discipline, Monastic). In the *Bhikkhu-vibhaṅga* this *Pātimokkha* list of offences is amplified by addition of a commentary on basic test.

The *Bhikkhu-vibhaṅga*, or *Suttavibhaṅga* has been trans. into Eng. by I. B. Horner in 3 vols. as *The Book of the Discipline*, vols. I, II and III (1938, 1940, 1942) ; the *Mahāvagga* of

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the *Khandhaka* as vol. IV (1951) ; the *Cullavagga* of the *Khandhaka* as vol. V (1952).

Viññāṇa (Pali) ; **Vijñāna** (Skt.) Term used in analysis of human existence ; usually translated 'consciousness', the most import. of the 5 constituent groups (→Khandhas), that make up human individual. It is V. which is regarded as the regenerative force, that which passes on, at termination of one human individual existence, to form another. V. is incl. in the 'chain of causation' (→Paticca-Samuppāda), as the 3rd link.

Vipassanā (Pali)/**Vipaśyanā** (Skt.) term, usually trans. 'inward vision', 'insight'. V. is one of the 2 principal factors in attainment of enlightenment ; the other is *samatha*, or quietening of the mind. V., in sense of transcendental insight into, or analysis of, the nature of things, is regarded as the second and more import. It is by V. that the truths concerning the suffering (→Dukkha), impermance (→Anicca), and impersonality (→ Anatta) of all existence are seen and acknowledged. The pair of terms *samatha-vipassanā*, are regarded as synonymous with *samādhi-paññā*, (meditation) and wisdom (→ → Samādhi ; Paññā). The develop. of this pair of factors, mental quiescence and transcendental insight, is connected very closely with cultivation of the absorptions (→Jhāna). →Meditation, Buddh.

Visuddhimagga Title of one of most import. books of post-canonical Pali lit. of the → Theravāda. Its author, → Buddhaghoṣa was instrumental in restoring some of prestige which Pali as a language for Buddh. writing had lost to Sanskrit by 5th cent. CE. The title of work is usually trans. as 'Path of Purification' ; it indic. primary concern of book, viz., a thorough description and exposition of the Buddh. life. This is reflected in the 3 main divisions of book : morality (*sīla*), meditation (*samādhi*), and wisdom (*paññā*), i.e. the threefold description of the Buddh. life (→Eightfold Path). The first section, on morality, consists of 2 chs. ; the section on meditation, or concentration, contains nine chapters (III-XI), setting out various

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methods, in partic., the 40 poss. objects which may be used to aid develop. of concentration ; some of these are physical objects, some mental. Still on subject of meditation. chs. XII and XIII describe its rewards. The third section, concerned with wisdom or understanding (*paññā*), contains 10 chs. (XIV-XXIII). Of these, XIV-XVII provide theoretical analysis of experience, after manner of the→ Abhidhamma (q. v.) lit. The 4 following chs. XVIII-XXI are entirely practical, and show how the meditator's own experience may be analysed in terms of theory set out in XIV to XVII. Ch. XXII sets out nature of truths which are directly perceived as climax of the Buddh. life, and ch. XXIII, as a parallel to XII and XIII in the previous section, sets out benefits of transcendental wisdom. A new transl. from Pali into Eng. has been made by Bhikkhu Nyānamoli, *The Path of Purification* (1964).

Void, Doc. of → *Mādhyamika.*

Wat Siamese name for Buddh. monastery (*ex – āvāsa*) ; → Monasteries.

Wisdom → *Paññā.*
(Books) → *Prajñā-Pāramitā Sūtras.*

Worship →→ *Devotions ; Holy Days ; Pagoda ; Stūpa.*

Yakkha Class of supernatural beings mentioned in Pali canon ; in some cases the Y.'s appear to be semi-divine spirit-beings possessing supernatural powers but morally neutral ; in other cases Y.'s are repr. as wicked beings hostile esp. towards human beings who seek to live a holy life. Buddh. etymology explained the term Y. as being derived from root *yaj*, to sacrifice. Even though etymology may be incorrect, it indic. that in early Buddh. times Y.'s were beings to whom sacrifices were sometimes offered. They are certainly ref. to in Pali texts as 'flesh devourers' ; in many cases the ref. appears to be to the Y.'s eating human flesh. This has led to suggestion

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that idea of wild demonic beings inhabiting lonely places (characteristic of Y.'s in Pali canon) may have been orig. from existence of cannibal tribes in certain parts of anc. India. On other hand, Y.'s are also assoc. with disease, and idea may have its roots in the 'flesh devouring' aspect of certain diseases, held to be work of Y.'s. The horrific character of the Y.'s finds expression in Buddh. texts mainly in refs. to loud noises made by Y.'s at night or in lonely places, to disturb or frighten monk or nun engaged in meditation.
J. Masson, *La Religion Populaire dans le Canon Bouddhique Pali* (1942), ch. 9 ; T. O. Ling, *Buddhism and the Mythology of Evil* (1962), pp. 15-19.

Yama (Buddh.) Lord of death, Y. repr. element of anc. popular Indian belief which Buddhism has preservered and given its own features. Old age, illness, punishment and approaching death are his messengers, sent as warnings to men not to live careless and immoral lives. At death men are examined as to whether they have heeded these messengers ; if they have not, they are despatched to various appropriate hells. (*M. N.*, III, pp. 179f.). Y. thus repr. in popular, mythological terms, Buddh. idea that a man's moral actions inevitably bring their appropriate rewards or penalties. In the *Mahāsamaya Sutta* of the→Dīgha Nikāya, 'twin Yamas' are mentioned, which Rhys-Davids, takes to be conception similar to that of Castor and Pollux. (*D.N.*, II, p. 259 ; cf. Rhys-Davids, *Dialogues of the Buddha*, II, p. 290).
J. Masson, *La Religion Populare dans le Canon Bouddhique Pali* (1942), ch. 5.

Yāna Term (Pali, Skt. and Buddh. Hybrid Skt.) signifying a means of attaining Enlightenment. In course of Buddh. history various Y.'s came to be distinguished, each characterised by different methods and scope from others. The use of these terms began with rise of the self-styled 'Great' means to salvation, the → Mahā-yāna. Adherents of this form distinguished the way of those known as Śrāvakas, who heard the teachings of the Buddha and followed his way, but were unconcerned

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about Enlightenment of others, as the Śrāvakā-yāna. Those rare individuals who discover the way to Enlightenment without hearing the teaching of Buddha, and without being concerned for Enlightenment of others were described as 'private' or 'pratyeka'—buddhas, and their way to salvation was known as the Pratyeka-yāna. The way of those who are destined to become enlightened, but who postpone their final full Enlightenment for sake of assisting others on the way were known as→ Bodhisattvas, and their way was the Bodhisattva-yāna. It was this which was called also the Mahā-yāna, while the Śrāvaka-yāna and the Pratyeka-yāna were together regarded as the two-fold way, Dvi-yāna, which was also → Hīna-yāna or a 'Lesser' means to Enlightenment—'lesser' that is, in sense that it was less widely embracing, less inclusive than Māha-yāna ; not that it was necessarily an inferior method. Since Hīna-yāna was characterised as two-fold (Dvi-yāna), the Mahāyāna was also characterised as Eka-yāna (single). Occasionally the Hīnayāna and Mahāyāna, (i.e. the Dvi-yāna and Eka-yāna) are together spoken of as the Three-fold means, the Tri-yāna, in some Mhy. texts (see D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra*, 1930, pp. 358-61). A further *yāna* was that which developed in India during period CE 500-1000, which made great use of symbolism and sacred chants, and was known as → Vajra-yāna or Mantra-yāna. This is sometimes referred to as Tantric Buddhism.

Yogācāras Name of those Mhy. Buddhists who professed doc. of → Asaṅga and his brother → Vasubandhu. The doc. was known also as Vijñānavāda, and the adherents as Vijñānavādins. The name of doc. ref. to its central idea : that *vijñāna* (consciousness) alone is real, whereas objects of consciousness are not. The doc. was a reaction to, and to some extent directed against, views of the → Mādhyamika, acc. to which both subject and object in consciousness are unreal (in characteristic Mādhyamika form, reality is→ *śūnyatā*). Acc. to the Y., occurrence of *illusion* demonstrates that consciousness can have 'content', 'without there being a corresponding object outside'. This shows 'the self-contained nature of consciousness'. (Murti) ; for the so-

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called object or 'content' of consciousness is result of an inner modification of consciousness. On other hand, the doc. was a reaction to, and was directed against, the extreme rigour of → Theravādin Abhidhamma School, with its assertion that there is a certain fixed number of ultimately real→*dhammas*, or psychic 'atoms', of which all existence is made up. This, acc. to the Y., is to attr. reality to ultimate non-entities ; consciousness alone is real, and it is the *yogācāra*, the man deep in meditation, who alone realises the truth : 'The *yogācāra* sees what is as it really is.' It was emphasis upon the practical clearing and purifying of consciousness by means of *yoga* which led to alternative name Y., by which school of the Vijñāna-vādins was known. Thus, the title Y. refers to the *speculative*, and the name Y. to the *practical* aspects of this school. Since *vijñāna* alone exists, it alone receives false impressions and makes false constructions, and has to be cleansed of its false dualisms and illusions. As Conze points out, adherents of this school have no special or superior right to the title Yogācāra, 'practitioners of Yoga' ; the name is given them largely because it occurs in title of one of Asaṅga's chief writings, the *Yogācāra-bhūmi Śāstra*.

To some extent the Y. were developing ideas found in earlier Buddhism, incl. poss. those of the → Sautrāntikas, who taught that of the 5→*skandhas* it is *vijñāna* alone which transmigrates from rebirth to rebirth. The Y. developed the doc. of *ālaya-vijñāna*, or 'store-consciousness', by which was meant pure consciousness, before it particularises itself as substratum of a human mind or consciousness. This is a concept somewhat similar to that of Hindu idea of the universal Brahman ; there was, however, another closer affinity within Buddhism itself, viz. with the → *Laṅkāvatāra Sūtra*. This 'store-consciousness' thus performs role of a permanent 'self', although the Y., in accordance with their Buddh. tenets, denied existence of a self. In this respect they have been accused of attempting to reconcile the irreconcilable. (Conze, *Buddhist Thought in India*, pp. 133f.).

However, the Y. had also a practical, indeed, relig. concern.

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Against the excessively intellectualist, extremist and negative analysis taught by the → *Mādhyamika*, they sought to recover importance of meditational practice and restore this to its proper place in Buddh. system. The Mādhyamika was a critique of phenomenal existence based on logic, whereas the Vijñānavāda was critique based on psychology, i.e. Buddh. psychology, and in this respect it constituted return to attitude and methods of early Buddhism.

Vijñānavāda is sometimes given credit for formulation of doc. of the three Bodies of Buddha (→ *Tri-kāya*) ; but in this also→Asaṅga and his followers were but giving systematic shape to ideas found in earlier Buddhism. The Tri-kāya doc. worked out by Asaṅga corresponded with Y. view of the three kinds of truth. The first is 'conventional truth' (*parikalpita*), i.e., concepts based on sense-perception, which are not really inherent in what is perceived, but are due to the perceived. The second is examined truth, concepts as they are examined concerning their cause, that out of which they have originated, and the conditions of their decay. This second kind of truth (*paratantra*) thus goes deeper than conventional truth. The third is final or highest truth (*pariniṣpanna*), which is without origin or decay, changeless, and devoid of distinction of subject and object. The 3 'Bodies of the Buddha' were understood in similar fashion. The The *nirmāṇa-kāya* was like conventional truth, purely imaginary; it was held that the Buddha-nature made an appearance of ordinary human existance. The *sambhoga-kāya* was akin to second kind of truth, while the *dharma-kāya* was the eternally true nature of Buddha. Different Buddhas may have differing *nirmāṇa* bodies or even *sambhoga* bodies, but all constitute the one eternal *dharma-kāya*, which like highest kind of truth, is unknowable, except in so far as it can be realised by the Buddha within himself.

While the Y. made explicit ideas which they had derived from earlier stages in development of Buddh. thought, they also provided basis for further develops., notably that of the→*Vajrayāna*, or Tantra. With its combination of ritual, worship and Yoga in context of absolutist ideas, its double aspect as both

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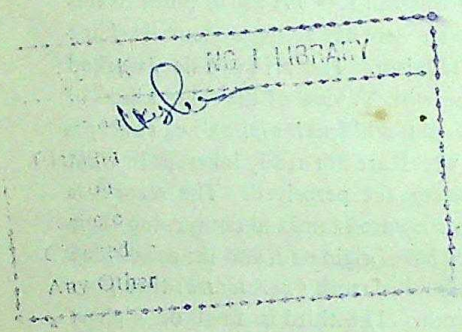
relig. and metaphysics, and its aim of transmuting human personality by mystic institution with the Absolute, Vajrayāna would appear to owe not a little to system of Y. school. There is a great deal of Y. lit. (→→ *Asaṅga*, *Vasubandhu*) ; but most is in Tibetan or Chinese trans. (i.e. from Sanskrit).

T. R. V. Murti, *The Central Philosophy of Buddhism* (1955), ch. 13 ; E. Conze, *Buddhist Thought in India* (1962), Part III, chs. 1 and 3.



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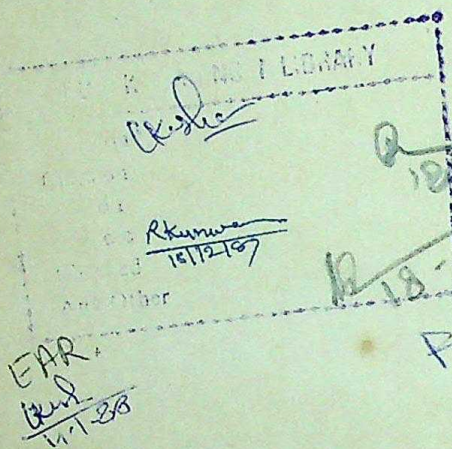

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